

THE
BEAUTIES
OF
HISTORY.

VOL. II.



Anna Maria Lawes

THE
B E A U T I E S
O F
H I S T O R Y;

O R,
PICTURES OF VIRTUE AND VICE,
DRAWN FROM REAL LIFE;

DESIGNED
For the Instruction and Entertainment of Youth.

By L. M. STRETCH, M. A.

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LOVE is a passion so necessary, that without it the human race would soon be extinct. Both sexes are improved and refined by their inclination to each other; an inclination which produces the sweetest union and the warmest friendships, the tenderest alliances, and the most amiable society: but it produces these happy effects only, when it is under the government and direction of reason; for when left to its own unguided impetuosity, it is frequently the cause of treachery, perjury, adultery, incest, murder, and every horrid mischief that a blind fury can produce. The figures which the ancient mythologists and poets put upon love and lust in their writings are very instructive. Love is a beauteous blind

VOL. II. **B** child,

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child, adorned with a quiver and a bow, which he plays with and shoots around him, without design or direction, to intimate to us, that the person beloved has no intention to give us the anxieties we meet with; but that the beauties of a worthy object are like the charms of a lovely infant: they cannot but attract your concern of fondness, though the child so regarded is as insensible of the value you put upon it, as it is that it deserves your benevolence.

On the other side, the sages figured lust in the form of a satyr; of shape part human, part bestial, to signify that the followers of it prostitute the reason of a man, to pursue the appetites of a beast. This satyr is made to haunt the paths and coverts of the wood-nymphs and shepherdesses, to lurk on the banks of rivulets, and watch the purling streams, as the resorts of retired virgins, to shew that lawless desire tends chiefly to prey upon innocence, and has something so unnatural in it, that it hates its own make, and shuns the object it loved, as soon as it has made it like himself.

Love therefore is a child that complains and bewails its inability to help itself, and weeps for assistance, without an immediate reflection or knowledge of the food it wants; lust a watchful thief, which seizes its prey, and lays snares for its own relief: and its principal object being innocence, it never robs but it murders at the same time.

Capricious, wanton, bold and brutal lust
Is meanly selfish; when resisted cruel;
And, like the blast of pestilential winds,
Taints the sweet bloom of nature's fairest forms.

On

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On love of virtue reverence attends;
But sensual pleasure in our ruin ends.

Unlawful love being an unmannerly guest, we should guard against it, because we know not how late in the evening of life it may intrude for lodging.

Every vice and folly has a train of secret and necessary punishments linked to it.

He who lies under the dominion of any one vice must expect the common effects thereof, if lazy to be poor, if intemperate to be diseased, if luxurious to die betimes, &c. &c.

EXAMPLES.

L VIRGINIUS, a Roman soldier, famous in the city for his probity, and in the army for his valour, had a daughter about sixteen years of age. She had been promised in marriage to Icilius, who had lately been tribune, and was at that time the greatest beauty in Rome. She had lost her mother, and was under the tuition of governesses who took care of her education. Appius Claudius, the Roman decemvir*, accidentally meeting

* The first form of government among the Romans was monarchical, or regal government; which continued about the space of two hundred and forty-four years: but upon the expulsion of Tarquinius Superbus, the seventh and last king of Rome, the administration was lodged in the hands of two consuls, who had for some time a power equal to the regal; but, to prevent the abuse of it, they were to be removed and others chosen at the expiration of every year. In this manner they continued to be governed till the year of Rome 302. Till this remarkable period they had hardly any fixed and certain laws, so that the consuls and senators were the sole arbiters of the fate of the citizens. It was then, though with difficulty, ordained, that instead of the arbitrary judgments

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meeting her one day, was struck with her beauty, and thought of nothing from thenceforth but the means of gratifying his criminal desires. He employed all the methods to tempt her that a violent passion could suggest; but still found in the invincible chastity of Virginia a resistance proof against all his attacks and endeavours. When he saw that her severe modesty left him no hopes of

rendered by the magistrates, laws should be instituted to serve as rules of equity in the commonwealth, as well in respect to the government and public affairs, as the differences between private persons. Ambassadors were accordingly sent to Athens, and other Grecian cities, to collect such institutes as they should judge most agreeable to the present constitution of the Roman commonwealth. Upon the return of the ambassadors, ten men [Decemviri] were chosen from among the chief senators to complete their design. They were invested with the supreme power for one year only, all other offices being suspended during that time; and from their judgments lay no appeal. Thus in the year 302 from the foundation of the city, the government was changed for the second time, and all authority transferred from the consuls to decemvirs, as it had been from the kings to the consuls.

The decemvirs applied themselves industriously during the whole year in preparing their body of laws, which were at last included in twelve tables, and having been ratified by the unanimous consent of the whole Roman people, were engraven upon pillars of brass, and placed in the most conspicuous part of the forum. Those tables, says Livy, even in the present immense heap of laws accumulated upon one another, are still the source of all public and private right. The year being expired, it was expected that the decemvirs would resign their office, instead of which they continued themselves from year to year, by virtue of their own power, notwithstanding all the opposition that was made against them. They now began to throw off the mask, openly to abuse their authority, and, under pretence of reforming the commonwealth, shewing themselves to be the greatest violators of justice and property. However, their infamous reign was not of long duration: for the unhappy death of Virginia, which happened a few years after, (A. R. 306) having occasioned a mutiny in the army, and a general indignation through the whole city, the people put an end at once both to the usurpation of the decemvirs, and their own misery. Thus the lust of only two men (Tarquin and Appius) at different periods of time, not only procured their own destruction in the vigour and bloom of life, but subverted the government, and occasioned two of the greatest revolutions that ever happened in the Roman state.

seducing

seducing her, he had recourse to violence *. He suborned one of his dependants, named Claudius, and perfectly instructed him how to act. This creature of his was bold and frontless, and one of those kind of people who introduce themselves into the confidence of the great only by a criminal complacency for their pleasures. The infamous minister of the decemvir's debauches, meeting Virginia as she was walking with her governess, stopped her and claiming her as his slave, bade her follow him; or he would oblige her to do so by force. Virginia, in amazement, and trembling with fear, did not know what he meant; but her governess raising a great cry, implored the assistance of the people. The names of Virginius her father, and Icilius, her intended husband, were heard on all sides. Relations and friends ran to join her, and the most indifferent were moved with the sight. This secured her against violence. Claudius, assuming a milder tone, said, there was no occasion for so much stir; that he had no design to employ violence, but solely the usual methods of justice: and immediately cited Virginia before the magistrate, whither she followed, by the advice of her relations. When they came to Appius's tribunal, the claimant repeated his well known tale to the judge with whom it had been concerted. He said that Virginia was born in the house of one of his slaves, from whence she had been stolen, and carried to Virginius's wife, who being barren, through grief to see herself without children, had pretended this girl to be her daughter, and had brought her up as such in her house: that he had incontestible

* Post quam omnia pudore septa animadverterat, ad crudelem superbamque vim animum convertit. LIV.

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proofs of the fact, against the evidence of which, Virginius himself, who had so much interest in the affair, could have nothing to object. He concluded with demanding, as the absence of Virginius prevented the matter from being finally adjudged, that it should be decreed provisionally, that the slave should follow her master. This request was in direct opposition to an express law enacted by the decemvirs themselves, and which decided the case in favour of Virginia. It declared, "That if a person enjoying their liberty should be claimed as a slave, such person should continue at liberty till a definitive judgment in the case." Numitorius, Virginia's uncle, alledged this equitable law in vain. In vain did he represent, that as Virginius was absent in the service of the commonwealth, it was but just the sentence should be suspended, till he could appear to defend his daughter in person. Appius decreed that she should be put into the hands of Claudius, who should give good security to produce her when her father arrived.

This sentence was followed by the cries and tears of Virginia, and the women that attended her. All who were present at this trial trembled with horror and indignation, but nobody ventured to explain themselves openly. Icilius raising great cries, advanced through the crowd to defend Virginia. The lictor, saying the judge had passed sentence, opposed and struck him back roughly. So injurious a treatment would have enraged the most moderate. Icilius, who was naturally warm and violent, did not suffer it patiently. "You must remove me from hence, Appius," said he, "with the sword, if you would stifle the knowledge of your infamous designs. I am to marry this maid, but to marry her chaste and a virgin. There -

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Therefore assemble if you please, all your own licitors, and those of your colleagues, and bid them make ready their rods and axes : but the wife of Icilius shall not stay out of her father's house. Though you and your colleagues have deprived the people of their tribunes and appeals, the two supports of their liberty, do not imagine that you have an absolute power to treat our wives and children according to the dictates of your lust. Rage, tyrannize, if you will over our persons ; but let chastity and innocence at least be exempt from your violence."

Icilius added several other circumstances of equal force, and concluded with protesting, that as long as he had life * he should retain the courage and constancy with which a just and chaste passion for the defence of his wife's liberty ought to inspire him.

The whole multitude were in great emotion, and ready to proceed to the utmost extremities. Appius, who perceived it, and did not expect so much resistance, was obliged to give way to it. He said, " He perceived that Icilius, still full of the pride and violence of the tribune, sought only to excite tumult : that, for the present, he would not supply him with occasion : that in respect of Virginus's absence, his quality of father, and also in favour of the common cause of liberty, he was satisfied to defer judgment until the next day : but that, if Virginus did not appear, he gave warning to Icilius, and all such seditious persons, that he should proceed in the affair, and that his own licitors, without having recourse to those of his colleagues, would suffice for chastity-

* Me vindicantem, sponsam in libertatem, ultra citius desere quam fides.

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sing the insolence of the turbulent and refractory." After having continued sitting for some time, that he might not seem to have come thither solely on account of this affair, as nothing farther offered, he rose and returned home much mortified with what had happened.

The first thing he did after he entered his house, was to write to his colleagues in the camp not to suffer Virginus to leave it, and even to keep him confined under a strong guard. The courier was dispatched immediately, but was too late by some hours. The affair of Virginia no sooner made a noise, than Icilius's brother, and Numitorius's son, two active young men, full of ardor and good-will, took horse, and riding full speed, arrived in good time at the camp. Virginus had gotten leave to be absent, and was set out before Appius's courier arrived. For his greater security he took the bye-road to Rome.

The news of Virginus's arrival considerably embarrassed the decemvir, but did not extinguish his passion. The next day early in the morning, Virginus repaired to the forum with his daughter. It was impossible to behold her without being sensibly moved. The sad and neglected air with which she appeared, her mournful and dejected looks, her eyes heavy and streaming with tears, and the rays of beauty, which however broke through that cloud of sadness, made powerful impressions upon all hearts. Her father, weeping still more than her, held out his hands to the citizens, and implored their aid, representing to them, in a pathetic manner, his own misfortunes, and the danger to which themselves were upon the point of being exposed, in respect to their wives and daughters. Icilius said as much on his side.

In

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In the mean time Appius arrived, and with an assured and menacing air, ascended his tribunal. To prevent all resistance, he had caused the troops under his command to march down from the capitol, and take possession of the forum. The whole city were assembled to hear the sentence. Claudius complained of not having justice done him the evening before, and repeated in few words the proofs upon which he founded his claim. The father of the maid, and the rest of her relations, refuted with solid and unanswerable reasons, the pretended imposture of Virginia's birth. The judge, who was now no longer master of himself, without hearkening farther to her defenders, pronounced Virginia the property of Claudius. Upon hearing that sentence, all who were present lifted up their hands to heaven, and raised a great outcry, that expressed their grief and indignation.

Virginus, provoked to the highest degree at so unjust and cruel a decision, could not contain himself. He trembled with rage, and accompanying his words with a threatening gesture, "Infamous wretch," said he, "I never designed my daughter for thee, I educated her for a lawful husband, and not to be a prey to a lustful ravager; must then brutal passions among us take place of honourable marriage? How the citizens will bear with these things I know not, but I trust that the army will revenge my wrongs." The people approved the wish by their sighs, tears, and exclamations. But the decemvir having first cast his eyes on all sides, to see how his creatures and dependants were posted, told the multitude, with a threatening voice, that he was not unacquainted with the plots that had been laid to cause an insurrection; but that he neither wanted power nor

resolution to inflict exemplary punishments on such as should offer to disturb the public peace. "Let every one therefore," said he, "retire to his own house, and none presume to give law to a supreme magistrate. As for you, Claudius, seize your slave, and make use of my guard to disperse the crowd."

The unfortunate father seeing there was no other remedy, and consulting only his despair, formed within himself a dreadful resolution. He drew near the tribunal, and in a suppliant tone addressed the decemvir thus: "Pardon, Appius, the unguarded words which have escaped me in the first transports of grief, and allow me to ask in this young woman's presence, some questions of her nurse, that I may carry home at least the comfort of being set right in this matter." Appius readily granted his request. The crowd made way for him to pass, and Virginius taking his daughter in his arms, and wiping the tears which flowed incessantly from her eyes, he insensibly led her up to a shop in the forum. There snatching up a butcher's knife, and turning to Virginia, "My dear daughter," says he, "by this only means in my power I defend thy liberty and thy honour! Go to thy ancestors, whilst thou art yet a free woman, pure and undefiled;" and plunged it into her heart. Then drawing out the knife, and turning to Appius, "By this blood," he cried, "I devote thy head to the infernal gods."

An horrid noise immediately ensued. Virginius, all covered with his daughter's blood, and holding the knife still smoking in his hand, ran like a madman on all sides of the forum, animating the citizens to recover their liberty. He afterwards opened himself a way, with the favour
of

of the multitude, to the gates of the city, from whence he made his escape to the camp.

Icilius, Virginia's intended husband, and Numitorius, her uncle, continued with her body, deploring the guilt of Appius, the fatal beauty of Virginia, and the cruel necessity to which her father had been reduced. The women cried out, with tears, "Is this the reward of chastity? Is it to satiate the brutality of an infamous decemvir that we bring our children into the world?" adding a thousand other moving complaints, such as grief, more lively and tender in their sex, generally inspires them with on the like occasions.

But nothing augmented their hatred more against the decemvir, than the pompous manner in which Virginia's relations celebrated her funeral. Her body was laid on a magnificent bed, in the most public part of the forum, so that every body might see it, and then carried in a kind of triumph, through the whole city. The Roman matrons and virgins came out of their houses to meet it. Some threw flowers and wreaths upon the bed, some their girdles and bracelets, and others the ornaments of their heads: nothing, in short, that could adorn her obsequies, were omitted. The whole city was now in an uproar. Appius ordered Icilius to be seized, and carried to prison; but the people not only rescued him, but fell upon the lictors, broke their fasces, and even the decemvir escaped, with difficulty, to a neighbouring house.

Such was the situation of Rome, when Virginius arrived at the camp, where he soon excited greater tumult than he had left in the city: for, besides a troop of four hundred citizens, who accompanied him, which made his arrival remark-

able, the knife which he held in his hand, and the blood with which he was covered drew on him the eyes of the whole army. Whilst every body asked him what had happened, he continued silent for some time, and answered only with his tears. When he recovered himself a little, and silence had been made, he related, from first to last, all that had happened in the city. The soldiers, with one voice, assured him they would avenge his grief; accordingly, "to arms, to arms," was the universal cry. The standards were pulled up, and the troops marched directly to Rome. The decemviri were obliged to resign their office, which had been a great oppression to the people. As for Appius, they would by no means spare him: he was tried in form, and justly condemned; but he thought fit to put an end to his life before the day of execution.

LIVY, lib. iii. c. 44—49.

THE unhappy end of Valentinian, the emperor, is another suitable warning against the indulgence of an unlawful passion. The wife of Maximus was equally famous for her beauty and chastity. Valentinian, however, admiring the charms of her person, was determined to enjoy her. Her virtue being proof against all his presents, promises, and even threatenings, he had recourse to the following artifice: he sent one day for Maximus to play with him at dice, and having won of him a considerable sum, obliged him to leave his ring as a pledge for the payment of it. This ring he sent privately to the lady, desiring her, in her husband's name, to repair to the palace, and wait upon the empress. The lady, knowing the ring, hastened to the palace, in compliance with the supposed orders of her

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her husband. She was then conducted, by some persons employed for that purpose, to a remote apartment, where Valentinian, without any regard to her tears and intreaties, robbed her by force of that which was more dear to her than life. Upon her return home, she burst into a flood of tears, reproaching her husband in the most bitter terms, whom she believed privy to her dishonour and his own infamy. Maximus, on the other hand, protested his intire ignorance of what had passed; and resolved, at all perils, to be revenged on the emperor. With this view, he applied to the friends of Ætius, whom Valentinian had lately caused to be murdered. These readily entered into the measures of Maximus, and accordingly, watching their opportunity, murdered the emperor in the Campus Martius, at Rome.

PRECOP. BELL. VAUD. lib. ii. c. 4.

WHILST Megabyfus was in Thrace, he sent several noblemen to Amyntus, king of Macedonia, to require him to give earth and water to Darius, king of Persia. This was the usual form of one prince's submitting to another. Amyntus readily complied with the request, and paid all imaginary honours to the envoys. At an entertainment which he made for them, they desired, at the end of it, that the ladies might be brought in, which was a thing contrary to the custom of the country: however, the king would not venture to refuse them. The Persian noblemen being heated with wine, did not observe a due decorum towards those princesses. The king's son, whose name was Alexander, could not see his mother and sisters treated in such an indecent manner, without great resentment and indignation:

tion : wherefore, upon some pretence or other, he contrived to get the ladies out of the room, with intimation, however, of their returning again soon : and had the precaution to get the king, his father, also out of the company. In this interval, he caused some young men to be dressed like women, and to be armed with poignards under their garments. No sooner were the pretended ladies introduced to the company, than the Persians began to treat them as they had before treated the princesses : but their indelicacy and impudence were severely punished ; for the Macedonians immediately drew out their poignards, fell violently upon them, and killed not only the noblemen, but every one of their attendants.

HEROD. c. xvii. & 21.

AT the taking of the city of Thebes, some Thracians having pulled down the house of a virtuous lady of quality, Timoclea, by name, carried off all her goods and treasures. Not satisfied with this booty, which was very considerable, the captain returned, and having seized the lady, ravished her in a brutal manner. Still not content, he demanded whether she had not concealed some part of her gold and silver ? Timoclea, animated by an ardent desire of revenge for the violation of her chastity, replied, “ That she had :” and taking him with herself only into her garden, shewed him a well, telling him, “ That the instant she saw the enemy enter the city, she herself had thrown into it the most valuable things in her possession.” The officer, overjoyed at what he heard, drew near the well, and stooping down to see the depth, Timoclea, who was behind, pushing him with all her might, threw him.

him into it, and then killed him with great stones, which she cast upon his head. She was soon after seized by the Thracians, and, being bound in chains, was carried before Alexander the Great. The prince perceived immediately, by her mein, that she was a woman of quality and great spirit; for she followed those brutal wretches with a haughty air, and without discovering the least fear. Alexander, asking her who she was; Timoclea replied, "I am sister to Theagines, who died in defence of the liberty of Greece." The king, admiring the noble answer of the lady, and still more the action she had done in revenge of her injured virtue, gave orders, that she should have leave to retire wherever she pleased, and her children with her.

ROLLIN'S ANT. HIST. vol. vii. p. 13.

OSBERT, king of the Northumbrians, returning one day from the chase, called at the house of Bruen Brocard for some refreshment. Brocard, who was a nobleman by birth, and superintendant of the sea-coast, chanced to be absent upon duty. His lady, who entertained the king, being a person of great beauty, captivated the heart of the monarch, who gave way to the impulse of a sudden and impure desire. After dinner, he seduced her to a remote apartment, under pretence of having business of a secret nature, which he desired she would communicate to her husband. The lady suspecting no ill design, retired with the king to receive his commands. As soon as they were alone, he confessed his passion, and ardently pressed her to gratify his wishes. The lady, shocked at such a declaration, told him plainly, "That she loved her husband; and would, neither dishonour him, nor prostitute

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prostitute her person, to gratify the greatest monarch on earth." Finding his strongest protestations, and warmest intreaties, could not shake her resolution, and fearing so favourable an opportunity would never return, he violently ravished her. On Brocard's return he found his wife bathed in tears; and being informed of the outrage committed on his honour, repaired immediately with a body of his friends and relations, to court. Surrendering his land and place to the king, he renounced his homage, and declared he would never hold any thing of him as lord for the future. From that time he devoted his whole attention to revenge. He spirited up the Bernicians to a revolt, and instigated them to place Ella on the throne. A bloody war, and dreadful carnage, ensued.

RAPIN.

The foregoing examples being extracted from the histories of ancient date, may possibly, for that reason, be the less regarded; I will therefore add one, out of too many which I might relate, that happened in our own memory. May it be a sufficient beacon for us to avoid the fatal rock on which this ill-fated youth so unhappily lost his life!

Mr. ——— Buckle, a young gentleman of an agreeable person, engaging manners, and in other respects not without merit, had just obtained a cornetcy of dragoons. Being soon after quartered at the house of a cork-cutter, and taking a fancy to the man's wife, he seduced her. The husband, having too much reason to suspect their familiarity, watched his opportunity, and with a knife, which he used in his trade, ripped up the bowels of the cornet.

FRIENDLY ADVICE TO OFFICERS.

I N D O L E N C E.

S E N T I M E N T S.

A Lazy person is of all others the most incapable of pleasure; a wretch who, slumbering in a perpetual lethargy, cannot be stimulated to action, or roused from his insensibility. He is his own burden, and would fain fly from himself, but is not able: that eternal inappetency, which he drags about with him, assumes a thousand different forms for his own punishment, and that of others: now it is lassitude—he feels himself dull, heavy, and not able to move so much as a finger. It is now indisposition—he finds himself oppressed by a disorder which he cannot define: at other times it is a melancholy, of which he knows not the cause; and his temper is always uneven, capricious, and splenetic. If his word may be taken, no man was ever so ill treated: he lives neglected, suffers unpitied, and, should he die, would be unlamented by the whole circle of his acquaintance, who are so destitute of compassion as to wish he was in the grave. This, indeed, would be to wish him well: for the gloomy habit of his mind, his indolence, and want of exercise, will shortly realize all his imaginary disorders; and he will be to-morrow, if he is not to-day, pale, dejected, languid, and totally debilitated in body and mind. And is life a benefit to those who preserve it on such conditions as these? Supineness and effeminacy have ruined more constitutions than excessive labour; and moderate exercise, far from being destructive to health, establishes and strengthens it.

The

The activity of our minds, the structure of our bodies, the vigour and mobility of their organs, and, above all, our continually returning necessities, demonstrates, that the hand which formed us, formed us for a busy and active life; and the end for which the Creator designed us is, undoubtedly, the best to which we can possibly attain. That the necessity of labour ought to be regarded as a punishment, is a mean and sordid opinion, invented by the effeminate and lazy: on the contrary, if God had prohibited labour, such prohibition might justly have been deemed a token of his displeasure; for inaction is a kind of lethargy, equally pernicious to the mind and body.

E X A M P L E S.

OF this Rathimus is a striking example: whatever employs, displeases; and whatever exercises, wearies him. It is even a fatigue to him to exist; annihilation would be his supreme felicity; and imagining that God can bestow no higher reward upon those he loves, this is the paradise which Rathimus expects; and even while he continues oppressed with the load of being, he anticipates the pleasure of shaking it off, by suspending it in sleep till noon. Dreadful is the moment in which he awakes, he therefore keeps it off as long as he can. Forced, at length, to commit an act of violence on himself, and quit his bed, his sullen look and contracted brow are lasting intimations that he is risen against his will. He begins to dress himself, and having made some trifling progress, interrupted by twenty intervals of rest, he at length drops his arms, unable to go through the fatigue of completing the work. How does he begin his day? "Give me," says he

he, "something to eat." Not that he is either hungry or a glutton; but because an idle person can fill up some vacant hours by eating, without interrupting his indolence. Rathimus, during the twelve hours in which he is out of his bed, has often recourse to the same expedient. The intervals between these capricious meals are filled up by some trifling amusements; which are varied almost every moment, because all are equally insipid.

THEODOSIUS, the Roman emperor, had been used, when a child, to sign all the acts which were brought to him by his ministers without reading them; and he was so indolent and thoughtless as to continue the same custom even after he was married. His sister Pulcheria, to apprize him of the evil consequences that might attend it, caused an act to be drawn up, whereby he yielded to her for ever the empress Eudocia as her slave. This act the emperor signed, as usual, without perusing it, or even enquiring what it contained. Some short time after his sister presented him with the act, and desired he would read it. He did; but was so ashamed of his past indolence and neglect, that he never after signed any papers, till he had either attentively read them himself, or was well informed what they contained. UNIV. HIST. vol. XVI.

HARRY TURSET was, in the days of his celibacy, one of those pert creatures who have much vivacity and little understanding. Mrs. Rebecca Quickly, whom he married, had all which the fire of youth and a lively manner could do towards making an agreeable woman. These two people of seeming merit fell into each other's arms; and
passion

passion being sated, and no reason or good sense in either to succeed it, their life is now at a stand, their meals are insipid, and their time tedious; their fortune has placed them above care, and their loss of taste has reduced them below diversion.

To say the best of them, their life consists only in the mere increase and decay of their bodies, which with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind.

I N D U S T R Y.

S E N T I M E N T S.

LOVE labour: if you do not want it for food, you may for physic. He is idle that might be better employed. The idle man is more perplexed what to do, than the industrious in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing we learn to do ill.

The ordinary manner of spending their time, is the only way of judging of any one's inclination and genius.

He that follows recreations instead of his business, shall in a little time have no business to follow.

Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well-chosen friend.

A man

A man of letters never knows the plague of idleness: when the company of his friends fails him, he finds a remedy in reading, or in composition.

Action keeps the soul in constant health, but idleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burden to himself.

E X A M P L E S.

DEMOSTHENES was extremely affected with the honours which he saw paid to the orator Callistratus, and still more with his supreme power of eloquence over the minds of men; and not being able to resist its charms, he gave himself wholly up to it; from thenceforth he renounced all other studies and pleasures, and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The first essay of his eloquence was against his guardians, whom he obliged to refund a part of his fortune. Encouraged by this success, he ventured to speak before the people, but with very ill success. He had a weak voice, a thick way of speaking, and a very short breath; notwithstanding which, his periods were so long, that he was often obliged to stop in the midst of them for respiration. This occasioned his being hissed by the whole audience. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and having learnt from himself the cause of his being so much dejected, he assured him that the evil was not without remedy, and that the case was not so desperate

as he imagined. He desired him to repeat some of the verses of Sophocles or Euripides to him; which he accordingly did. Satyrus spoke them after him, and gave them such graces by the tone, gesture, and spirit, with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself to the acquiring of it.

His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, of which his friend had made him understand the value, seem almost incredible, and prove that an industrious perseverance can surmount all things*. He stammered to such a degree, that he could not pronounce some letters; among others, that with which the name of the art † he studied begins; and he was so short-breathed, that he could not utter a whole period without stopping. He overcame these obstacles at length, by putting small pebbles into his mouth; and pronouncing several verses in that manner without interruption, and with walking and going up steep and difficult places, so that at last no letter made him hesitate, and his breath held out through the longest periods. He went also to the sea-side; and whilst the waves were in the most violent agitation, he pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies.

Demosthenes took no less care of his action ‡ than his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim, before he spoke in

* Cic. de Orat. lib. i. n. 260.

† Rhetoric.

‡ Quintil. lib. xi. c. 3.

public.

public. To correct a fault, which he had contracted by an ill habit of shrugging up his shoulders, he practised standing upright in a kind of very narrow pulpit, or rostrum, over which hung a halberd in such a manner, that if in the heat of the action that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him.

His application to study was no less surprising. To be the more removed from noise, and less subject to distraction, he caused a small room to be made for him under ground, in which he shut himself up sometimes for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there by the light of a small lamp he composed the admirable orations, which were said by those who envied him to smell of the oil, to imply that they were too elaborate. "It is plain," replied he, "yours did not cost you so much trouble*." He rose very early in the morning, and used to say, that he was sorry when any workman was at his business before him†. We may farther judge of his extraordinary efforts to acquire an excellence of every kind, from the pains he took in copying Thucydides's History eight times with his own hand, in order to render the style of that great man familiar to him.

His pains were well bestowed; for it was by these means that he carried the art of declaiming to the highest degree of perfection of which it was capable; whence, it is plain, he well knew its value and importance. When he was asked three

* Cui non sunt auditæ Demosthenes vigilie? qui dolore se sinebat, si quando opificum ante lucana victus esset industria. Tusculanæ quest. lib. iv. n. 44.

† Lucian ad vers. indoct. p. 639.

several times which quality he thought most necessary in an orator, he gave no other answer than "Pronunciation *;" insinuating, by making the reply three times successively, that qualification to be the only one of which the want could least be concealed, and which was the most capable of concealing other defects; and that pronunciation alone could give considerable weight even to an indifferent orator, when, without it, the most excellent could not hope the least success. As to Demosthenes, Cicero tells us, that his success was so great, that all Greece came in crowds to Athens to hear him speak; and he adds, that merit so great as his could not but have the desired effect †.

LYSANDER, the famous Lacedemonian general, having brought magnificent presents to Cyrus, the younger son of Darius, king of Persia; that young prince, who piqued himself more upon his integrity and politeness than nobility and grandeur, pleased himself with conducting in person so illustrious a guest through his gardens, and making him observe the various beauties of them. Lysander, struck with so fine a prospect; admired the manner in which the several parts were laid out; the height and projection of the trees; the neatness and disposition of the walks; the abundance of fruits, planted with an art which had known how to unite the useful with the agreeable; the beauty of the parterres, and the glowing variety of flowers, exhaling odours universally throughout the delightful scene. "Every thing charms and transports me in this place," said Lysander, ad-

* *Actio in dicendo una dominatum.* Sine hac summus orator esse in numero nullo potest: mediocris, hac instructus summus sæpe superare, &c. *Cic. de orat. lib. iii. n. 213.*

† *In Brut. n. 239.*

dressing himself to Cyrus; "but what strikes me most is the exquisite taste, and elegant industry of the person, who drew the plan of the several parts of this garden, and gave it the fine order, wonderful disposition, and happiness of symmetry, which I cannot sufficiently admire." Cyrus, infinitely pleased with this discourse, replied, "It was I who drew the plan, and intirely marked it out; and not only that, many of the trees which you see were planted with my own hands." "What!" replied Lysander, viewing him from head to foot, "is it possible, with these purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered, that you could play the gardener, and employ your royal hands in planting trees?" "Does that surprise you?" said Cyrus: "I protest with the utmost sincerity, that when my health admits, I never sit down to table without having made myself sweat with some fatigue or other, either in military exercise, rural labour, or some other toilsome employment, to which I apply with pleasure, and without sparing myself." Lysander was amazed at this discourse, and pressing him by the hand, "Cyrus, said he, you are truly happy, and deserve your high fortune, because you unite it with virtue*." CIC. DE SENECT. 39.

A memorable practice of Vespasian the Roman emperor throughout the course of his whole life, was, he called himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day without

* Αἰχαιῶς ὁ Κυρὸς, εὐδαιμονεῖς ἀγαθὸς γὰρ ὢν εὐδαιμονεῖς, which Cicero translates: Recte vero te, Cyre, beatum serunt, quoniam virtuti tuæ fortuna conjuncta est.

doing some good, he entered upon his diary this memorial, *perdidi diem* : I have lost a day. ROMAN HIST.

ALFRED the Great was one of the wisest monarchs that ever swayed the sceptre of this realm. Every hour of his life had its peculiar business assigned it. He divided the day and night into three parts of eight hours each ; and though much afflicted with the piles, assigned only eight hours to sleep, meals, and exercise, devoting the remaining sixteen, one half to reading, writing, and prayer, and the other to public business. HIST. ENGL.

THE character of king Edward the Elder, in private life, not only deserves praise, but calls for imitation. The education of his children peculiarly engrossed his care, and was conducted by a plan that is as commendable as it is singular. His daughters were instructed at their leisure hours in all those branches of learning which were proper to adorn their minds ; and at other times exercised their distaff, and employed themselves at their needles. And this was so far from disparaging them in the eyes of the other sex, that it strongly recommended them to the esteem even of foreign potentates ; and four of his daughters were married to foreign princes, kings, and emperors. His sons were so inured to study, that like Plato's philosophers, they were masters of every useful science, and fit to assume the reins of government with dignity and applause. HIST. ENGL. Reign of Edw. Elder.

WHAT a happy simplicity prevailed in ancient times, when it was the custom for ladies, though
of

of the greatest distinction, to employ themselves in useful, and sometimes laborious works! every one knows what is told us in scripture to this purpose concerning Rebecca, Rachel, and several others. We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Augustus, who was sovereign of the world, wore for several years together no other clothes but what his wife and sister made him. It was a custom in the northern parts of the world, not many years ago, for the princesses, who then sat upon the throne, to prepare several of the dishes at every meal. In a word, needle-work, the care of domestic affairs, and a serious and retired life, is the proper function of women; and for this they were designed by Providence. The depravity of the age has indeed affixed to these customs, which are very near as old as the creation, an idea of meanness and contempt; but then, what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shews, and a frantic love of gaming. Let us compare these two characters, and then pronounce which of them may justly boast its being founded on good sense, solid judgment, and a taste for truth and nature. It must nevertheless be confessed, in honour of the fair-sex, and of our nation in particular, that several ladies amongst us, and those of the highest quality, have made it not only a duty, but a pleasure to employ themselves in needle-work, not of a trifling,

trifling, but of the most serviceable kind; and to make part of their furniture with their own hands. I might also add, that great numbers of them adorn their minds with agreeable, and, at the same time, serious and useful studies.

“Before I went into Germany,” says Mr. Ascham, “I came to Broadgate in Leicestershire, to take my leave of that noble lady Jane Gray. Her parents, the duke and duchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading *Phaedon Platonis* in Greek, and that with as much delight, as some gentlemen would read a merry tale in Boccace. After salutation, with some other talk, I asked her, why she should lose so much pastime in the park? Smiling, she answered me; “I wist all their sport in the park, is but a shadow to the pleasure that I find in Plato: Alas! good folk, they never felt what true pleasure meant.”

The same Mr. Ascham, in a letter to Sir John Cheke, speaking of the princess Elizabeth, says, “It can scarce be credited to what degree of skill in the Latin and Greek she might arrive, if she shall proceed in that course of study wherein she hath begun.” In another letter to his friend Sturmius, he tells him:—“that he enjoyed at court as agreeable a freedom and retirement for his studies, as he had ever done in the university; and that he was then reading over with the princess Elizabeth the orations of *Æschines* and *Demosthenes* in Greek; and that she understood at first sight, not only the force and propriety of the language, and the meaning of the orator, but the whole scheme of the cause, and the laws, customs, and manners of the Athenians.” How great and unwearied must her diligence and industry be to acquire

acquire so perfect a knowledge of so copious a language! Even after she ascended the throne, and the perplexed affairs of the nation were a little settled, Mr. Ascham assures us she renewed her beloved studies with such intense application, and pleasureable fatigue, as almost exceeds belief. "It was their shame," speaking of the youth of the other sex, "that one maid should go beyond them all in the excellency of learning and knowledge of divers tongues. Point forth," continues he, "six of the best given gentlemen of this court, and all put together shew not so much good will, spend not so much time, bestow not so many hours daily, orderly, and constantly for the increase of learning and knowledge, as doth the queen's majesty herself. Yea, he believed, that besides her perfect readiness in Latin, Italian, French, and Spanish, she read there at Windsor, more Greek every day, than some prebendaries of that church read Latin in a whole week. And that which was most praise-worthy of all, she obtained that singularity of learning to understand, speak, and write, both wittily with head, and fair with hand, as scarce one or two more wits in the universities had attained unto." And the famous Scaliger tells us, that she spoke five languages, and knew as much as any man then living.

She employed Sir Henry Savil, and Sir John Fortescue to read to her at leisure hours the works of Thucydides, Xenophon, and Polybius. When they had gone through these, she ordered them to read Euripides, Æschines, and Sophocles. She herself read over Cicero, Pliny, Livy, Tacitus, and the Acts of Tiberius the emperor, and all Seneca's works, with great attention, not only to improve her style and furnish her memory with grammatical observations, or a plenty of elegant phrases,

phrases, but she very carefully treasured up those maxims which were useful in private life, and the government of the nation. There was not one remarkable story or expression in all Thucydides and Xenophon, relating to the conduct of life, or the management of public affairs, but she had it by heart. She herself translated one of Xenophon's Dialogues out of Greek into English, between Hiero a king, and Simonides a poet, *on the life of a prince and a private man*. She likewise translated out of Greek into Latin two orations of Isocrates.

She was as great an admirer of philosophy as of eloquence and history; and not only read the best authors on those subjects, but drew from them the best maxims of policy and jurisprudence. Moreri assures us, she was well skilled in mathematics; and professor Ward attributes the improvement of music, as well as the other sciences, to this learned princess. "Her reign," says he, "brought forth a noble birth, as of all learned men, so of music." This was very probably owing to the encouragement given by this princess to that art in common with others, as well by her example, as favour; for she was not only a lover of music, but likewise skilled in it herself; and therefore Richard Mulcaster, then master of Merchant-Taylors school, paid her a handsome compliment on that account in the following verses:

*Regia majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;
Nec contenta graves aliorum audire labores,
Ipsa enim egregia voce manuque canit.*

Our gracious queen, bright glory of our age,
The power of notes harmonious can engage;
Much joy she thence receives, but more conveys,
While both her voice and hand the concert raise.

To

To conclude this long but illustrious example, which does so much honour to the sex, I shall only observe, upon the authority of Mr. Camden, that except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, she was always employed in either reading or writing, translating from other authors, or in compositions of her own.

But it would be doing the memory of this amiable princess a very great injury to stop here, and not acquaint the reader, that notwithstanding she spent so much of her time in reading the best writers of her own and former ages, yet she by no means neglected that best of books the Bible, for proof of which take her own words. "I walk many times in the pleasant fields of the Holy Scriptures, where I plucke up the goodliesome herbes of sentences by pruning; eat them by reading; digest them by musing; and laie them up at length in the hie seate of memorie, by gathering them together: that so having tasted their sweetness, I may the less perceive the bitterness of life." MSS. in Bodleian Library, N^o. 235.

If persons in the highest stations of life, amidst all the temptations of ease, affluence, and pleasure, were thus careful to husband time, and fill up the fleeting moments of life with some useful employ, how very inexcusable must it be in those who have not such allurements to murder their days by indolence and dissipation. "An idle body," says Mr. Addison, "is a kind of monster in the creation; all nature is busy about him."—How wretched is it to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themselves! How monstrous are such expressions among creatures who can apply themselves to the duties of religion and meditation, and

the reading of useful books; who may exercise themselves in the pursuits of knowledge and virtue, and every hour of their lives make themselves wiser and better than they were before!

THE excellent education which Scipio the second had received under the care of his father Paulus Æmilius, and the instructions he had imbibed from Polybius, enabled him to fill up the vacant hours from public affairs profitably, and to support the leisure of a private life with pleasure and dignity. This is the glorious testimony given of him by an historian*, “Nobody knew better how to mingle leisure and action, nor to use the intervals of rest from public business with more elegance and taste. Divided between arms and books; between the military labours of the camp, and the peaceful occupations of the closet, he either exercised his body in the dangers and fatigues of war, or his mind in the study of the sciences.”

THE first Scipio Africanus used to say, “That he was never less idle than when at leisure; nor less alone than when alone.” “A fine saying,” cries Cicero, “and well worthy of that great man.” It shews, that when inactive, he was always employed; and that when alone he knew how to converse with himself.” A † very extraordinary disposition in persons accustomed to motion and agitation, whom leisure and solitude, when they are reduced to them, plunges into a disgust for every thing, and fills with melancholy; so that

* Neque enim quisquam hoc Scipione elegantius intervalla negotiorum otio dispunxit: semperque aut belli aut pacis servit artibus; semper inter arma ac studia versatus, aut corpus periculis, aut animum disciplinis exercuit.

† Itaque duæ res, quæ languorem afferunt ceteris, illum acuebant otium et solitudo.

they

they are displeased with every thing in themselves and sink "under the heavy burden of having nothing to do." This saying of the first Scipio seems to me to suit the second still better, who having the advantage of the other, by being educated in a taste for polite learning, and the sciences, found in that a great resource against the inconveniences of which we have been speaking.

Is there a more ingenuous affecting pleasure, and one more worthy of a wise and virtuous man, than that which results from reading and the conversation of the learned.

SENECA, in his letters to Lucilius, assures him, there was not a day in which he did not either write something, or read and epitomize some good author.

PLINY, in one of his letters, where he gives an account of the various methods he used to fill up every vacancy of time, after several employments which he enumerates. "Sometimes," says he, "I hunt; but even then, I carry with me a pocket-book, that whilst my servants are busied in disposing the nets, and other matters, I may be employed in something that may be useful to me in my studies; and that if I miss of my game, I may at least bring home some of my thoughts with me, and not have the mortification of having caught nothing."

INGRATITUDE.

SENTIMENTS.

INGRATITUDE is a crime so shameful, that there never was a man found who would own himself guilty of it.

The ungrateful are neither fit to serve the gods, their country, nor their friends.

Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured: however, it is better to expose ourselves to ingratitude than to be wanting to the distressed.

Great minds, like Heaven, are pleas'd with
doing good;

Though the ungrateful subjects of their favours
Are barren in return.

He that promotes gratitude, pleads the cause both of God and man, for without it we can neither be sociable or religious.

The pleasure a man of honour enjoys in the consciousness of having performed his duty, is a reward he pays himself for all his pains. Applause, esteem, and acknowledgments, as they are not always paid him, so are they but of little account with him.

EXAMPLES.

EXAMPLES.

A Macedonian soldier had in many instances distinguished himself by extraordinary acts of valour, and had received many marks of Philip's * favour and approbation. On some occasion he embarked on board a vessel, which was wrecked by a violent storm, and he himself cast on shore, helpless, naked, and scarcely with the appearance of life. One of the same country, whose lands lay contiguous to the sea, came opportunely to be witness of his distress, and, with the utmost humanity and concern, flew to the relief of the unhappy stranger. He bore him to his house, laid him in his own bed, revived, cherished, and for forty days supplied him freely with all the necessities and conveniencies which his languishing condition could require. The soldier, thus happily rescued from death, was incessant in the warmest expressions of gratitude to his benefactor; assured him of his interest with the king, and of his power and resolution of obtaining for him, from the royal bounty, the noble returns which such extraordinary benevolence had merited. He was now completely recovered, and his kind host supplied him with money to pursue his journey. Some time after he presented himself before the king; he recounted his misfortunes and magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of the man who had preserved his life, was now so abandoned to all sense of gratitude, as to request that the king would bestow upon him the house and lands where he had been so kindly and tenderly entertained. Unhappily Philip, without

* Philip, king of Macedon.

examination, inconsiderately and precipitately granted his infamous request; and this soldier now returned to his preserver, and repaid his goodness, by driving him from his settlement, and taking immediate possession of all the fruits of his honest industry. The poor man, stung with this instance of unparalleled ingratitude and insensibility, boldly determined, instead of submitting to his wrong, to seek relief, and, in a letter addressed to Philip, represented his own and the soldier's conduct in a lively and affecting manner. The king was fired with indignation, and ordered justice should be instantly done; that the possessions should be immediately restored to the man whose charitable offices had been thus horridly repaid; and having seized his soldier, caused these words to be branded on his forehead, "The ungrateful guest;" a character infamous in every age, and among all nations, but particularly among the Greeks, who, from the earliest times, were most jealously observant of the laws of hospitality.

AN opulent city, in the west of England, little used to have troops with them, had a regiment, or part of one, I know not which, sent to be quartered there: the principal inhabitants and wealthiest merchants, glad to shew their hospitality and attachment to their sovereign, took the first opportunity to get acquainted with the officers, inviting them to their houses, and shewing them every civility in their power. This was truly a desirable situation. A merchant, extremely easy in his circumstances, took so prodigious a liking to one officer in particular, that he gave him an apartment in his own house, and made him in a manner absolute master of it, the officer's friends
being

being always welcome to his table. The merchant was a widower, and had only two favourite daughters; the officer in so comfortable a station cast his wanton eyes upon them, and too fatally succeeding, ruined, debauched them both: dreadful return to the merchant's misplaced friendship! The consequence of this ungenerous action was, that all officers ever after were shunned as a public nuisance, as a pest to society: nor can I tell if the inhabitants have yet conquered their aversion to a red-coat. FRIENDLY CAUTIONS, &c. to Officers, p. 58.

DURING Monmouth's rebellion, in the reign of James the 1^{ld}. a certain person knowing the humane disposition of one Mrs. Gaunt, whose life was one continued exercise of beneficence, fled to her house, where he was concealed and maintained for some time; hearing however of the proclamation, which promised an indemnity and reward to those who discovered such as harboured the rebels, he betrayed his benefactress: and such was the spirit of justice and equity which prevailed among the ministers, that *he* was pardoned and recompensed for his *treachery*, while *she* was burnt alive for her *charity*! RAPIN.

XENOCRATES was a very eminent philosopher, the disciple and successor of Plato, alike remarkable for his wisdom in words, and for the probity of his actions. He was likewise a great writer, for we have the titles of above sixty treatises which he composed. His disinterestedness and love of his country was very remarkable, and the services he had done it very great. Being sent ambassador to Antipater in Macedonia, to intreat him to set at liberty some Athenian prisoners, on
his

38 I N G R A T I T U D E.

his arrival, before he had his audience, Antipater invited him to an entertainment. Xenocrates answered him in these verses of Homer, spoken by Ulysses to Circe, when she pressed him to eat of the dainties set before him :

“ Ill fits it me, whose friends are sunk to beasts,
 “ To quaff thy bowls, or riot in thy feasts.
 “ Me wouldst thou please, for them thy cares
 employ,
 “ And them to me restore, and me to joy *.”

Antipater was so well pleased with his presence of mind, and happy application of these verses, that, without more ado, he set the Athenians free. But notwithstanding this, and many other advantages his country reaped from his wisdom and virtue, he was suffered to grow so poor as not to be able to pay his tribute; and then, with shameless ingratitude, the Athenians condemned him to be sold for a slave, which was accordingly done. But Demetrius the Phalerian bought and restored him to his liberty, paying his price into the public treasury.

ANAXAGORAS was the tutor of the famous Pericles, to whom, in the administration of public affairs, he had been of the utmost service; and soon finding himself neglected in his old age by Pericles, he wrapped his cloak about his head, and threw himself on the ground, in the fixt resolution to starve himself. Pericles hearing of this accidentally, ran with the utmost haste to the philosopher's house. He conjured him in the strongest and most moving terms, not to throw his life away, adding, that it was not Aanaxagoras

* Odyss. l. 10. Diogen. Laert. in vit. Xenocrates.

but

but himself that was to be lamented, if he was so unfortunate as to lose so wise and faithful a friend; one who was capable of giving him wholesome counsels, with regard to the pressing occasion of the state. Anaxagoras then, uncovering a little his head, spoke to him thus, "Pericles, those who use a lamp take care to feed it with oil." This was a gentle, and at the same time, a strong and piercing reproach. Pericles ought to have supplied his wants unasked. Many lamps are extinguished in this manner in a country, by the criminal negligence of those who ought to supply them. PLUT. in PERIC.

CALIPPUS was an Athenian, with whom Dion, a most excellent man, had contracted an intimate friendship, whilst he lodged in his house at Athens, and with whom he lived ever after with entire freedom and unbounded confidence. Calippus having given himself up to ambitious views, and entertained thoughts of making himself master of Syracuse, threw off all regard for the sacred ties of friendship and hospitality, and contrived to get rid of Dion, who was the sole obstacle to his designs. Notwithstanding his care to conceal them, they got air, and came to the ears of Dion's wife and sister, who lost no time, and spared no pains to discover the truth, by a strict enquiry. To prevent its effects, he went to them with tears in his eyes, and the appearance of being inconsolable, that any body should suspect him of such a crime, or think him capable of so black a design. They insisted upon his taking the *great oath*. The person who swore it was wrapped in the purple mantle of the goddess Proserpine, and holding a lighted torch in his hand, pronounced in the temple the most dreadful execrations against himself
it

it is possible to imagine. The oath cost him nothing, but did not convince the princesses. They daily received new intimations of his guilt from several hands, as did Dion himself, whose friends in general persuaded him to prevent Calippus's crime by a just and sudden punishment. But he could never resolve upon it. He professed that he had rather die a thousand deaths, and present his throat himself to whoever would kill him, than to live under the necessity of continual precautions, not only against his enemies, but the best of his friends. Calippus ill deserved that name. He hastened therefore the execution of his crime, and caused Dion to be assassinated in his own house by the Zacynthian soldiers, who were entirely devoted to his interest. The sister and wife of that prince were immediately cast into prison, though the latter was big with child, where she was soon after delivered. After the murder of his friend, Calippus was for some time in a splendid condition, having made himself master of Syracuse by means of the troops, who were entirely devoted to his service, in consequence of the gifts he bestowed upon them. The Pagans believed, that the Divinity ought to punish great crimes in a sudden and extraordinary manner in this life; and Plutarch observes, that the success of Calippus occasioned very great complaints against the gods, as suffering calmly, and without indignation, the vilest of men to raise himself to so exalted a fortune by so detestable and impious a method. But Providence was not long without justifying itself, for Calippus soon suffered the punishment of his guilt. Having marched with his troops to take Catanea, Syracuse revolted against him, and threw off so shameful a subjection. He afterwards attacked Messina, where he lost abundance of men, and particularly

particularly the Zacynthian soldiers, who had murdered Dion. No city of Sicily would receive him; but all detesting him as the most execrable of wretches, he retired to Rhegium, where, after having led for some time a miserable life, he was killed by Septinus and Polyperchon, and it was said, with the same dagger with which Dion had been assassinated. PLUT. DION. p. 432.

History has few examples of so distinct an attention of Providence to punish the guilty, either in the authors of the crimes themselves, who commanded or executed them, or in the accomplices any way concerned in them. The divine justice evidences itself, however, from time to time, in this manner, to prove that it is not unconcerned and inattentive, and to prevent that inundation of crimes, which an entire impunity would occasion; but it does not always distinguish itself by remarkable chastisements in this world, to intimate to mankind that greater punishments are reserved for guilt in the next.

WHEN Xerxes, king of Persia, was at Celenene, a city of Phrygia, Pythius, a Lydian, who had his residence in that city, and next to Xerxes was the most opulent prince of those times, entertained him and his whole army with an incredible magnificence, and made him an offer of all his wealth towards defraying the expences of his expedition. Xerxes, surprised and charmed at so generous an offer, had the curiosity to enquire to what a sum his riches amounted. Pythius made answer, that having the design of offering them to his service, he had taken an exact account of them, and that the silver he had by him amounted to two thousand talents*, and the gold

* About 255,000l. sterling.

to four millions of daries * wanting seven thousand. All this money he offered him, telling him, that his revenue was sufficient for the support of his household. Xerxes made him very hearty acknowledgments, and entered into a particular friendship with him, but declined accepting his present. The same prince who had made such obliging offers to Xerxes, having desired a favour of him some time after, that out of his five sons who served in his army, he would be pleased to leave him the eldest, in order to be a comfort to him in his old age; the king was so enraged at the proposal, though so reasonable in itself, that he caused the eldest son to be killed before the eyes of his father, giving the latter to understand, that it was a favour he spared him and the rest of his children. What a monster in nature is a prince of this kind! How is it possible to have any dependence upon the friendship of the great, or to rely upon their warmest professions and protestations of gratitude and service.

HEROD. l. 7. c. 38. SEN. de IRA. l. 3. c. 17.

And yet this is the same Xerxes who is so much admired for his *humane* reflection at the head of his numerous army, "that of so many thousand men, in an hundred years time, there would not be one remaining; on which account he could not forbear weeping at the uncertainty and instability of human things." He might have found another subject of reflection, which would have more justly merited his tears and affliction, had he turned his thoughts upon himself, and considered the reproaches he deserved for being the instrument of shortening the fatal term to millions of people, whom his cruel ambition was going to sacrifice in an *unjust* and unnecessary war.

* About 1,700,000l. sterling.

JUSTICE.

J U S T I C E.

S E N T I M E N T S.

JUSTICE, in the general acceptation of the word, is that virtue by which we render to God, our neighbour, and ourselves, that which is their due. It comprehends all our duties; and to be just, and to be virtuous, is the same thing. But we shall here consider justice only as a principle of equity which causes a rectitude of conduct, and excites us to render our species what in particular is due to it from every individual.

Civilians distinguish justice into two kinds. One they call communicative; and this establishes fair dealing in the mutual commerce between man and man; and includes sincerity in our discourse, and integrity in our dealings. The effect of sincerity is mutual confidence, so necessary among the members of the same community; and this mutual confidence is sustained and preserved by the integrity of our conduct.

Distributive justice is that by which the differences of mankind are decided, according to the rules of equity: the former is the justice of private individuals; the latter of princes and magistrates.

Fidelity and truth are the foundation of justice. As to be perfectly just is an attribute of the divine nature, to be so to the utmost of our ability is the glory of man.

No man is wise or safe but he that is honest.

Of all the virtues justice is the best;

Valour without it is a common pest,

Pirates

Pirates and thieves, too oft with courage grac'd,
 Shew us how ill that virtue may be plac'd.
 'Tis our complexion makes us chaste and brave;
 Justice from reason and from heaven we have:
 All other virtues dwell but in the blood;
 This in the soul, and gives the name of good.

E X A M P L E S.

AMONG the several virtues of Aristides, that for which he was most renowned was justice; because this virtue is of most general use, its benefits extending to a greater number of persons, as it is the foundation, and in a manner, the soul of every public office and employment. Hence it was that Aristides, though in low circumstances, and of mean extraction, obtained the glorious surname of the Just; a title, says Plutarch, truly royal, or rather truly divine: but of which princes are seldom ambitious, because generally ignorant of its beauty and excellency. They choose rather to be called, the Conquerors of Cities, and the Thunderbolts of War, preferring the vain honour of pompous titles, which convey no other idea than violence and slaughter, to the solid glory of those expressive of goodness and virtue. How much Aristides deserved the title given him, will appear in the following instances; though it ought to be observed, that he acquired it not by one or two particular actions, but by the whole tenor of his conduct.

Themistocles having conceived the design of supplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into those of the Athenians, kept his eye and his thoughts continually fixed upon that great project; and as he was not very nice or scrupulous

lous in the choice of his measures, whatever tended towards the accomplishing of the end he had in view, he looked upon as just and lawful.

On a certain day then he declared in a full assembly of the people, that he had a very important design to propose; but that he could not communicate it to the people, because its success required it should be carried on with the greatest secrecy; he therefore desired they would appoint a person to whom he might explain himself upon the matter in question. Aristides was unanimously fixed upon by the whole assembly, who referred themselves intirely to his opinion of the affair; so great a confidence had they both in his probity and prudence. Themistocles, therefore, having taken him aside, told him that the design he had conceived was to burn the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring port; and by this means Athens would certainly become mistress of all Greece. Aristides hereupon returned to the assembly, and only declared to them that indeed nothing could be more advantageous to the commonwealth than Themistocles's project; but that at the same time nothing in the world could be more unjust. All the people unanimously ordained that Themistocles should entirely desist from his project.

I do not know whether all history can afford us a fact more worthy of admiration than this. It is not a company of philosophers (to whom it costs nothing to establish fine maxims and sublime notions of morality in the schools) who determine on this occasion that the consideration of profit and advantage ought never to prevail in preference to what is honest and just; but the whole people who are highly interested in the proposal made to them, that are convinced it is of the greatest importance

ance to the welfare of the state, and who, however, reject it with unanimous consent, and without a moment's hesitation; and for this only reason, that it is contrary to justice. How black and perfidious, on the other hand, was the design which Themistocles proposed to them, of burning the fleet of their Grecian confederates, at a time of entire peace, solely to aggrandize the power of the Athenians! Had he an hundred times the merit ascribed to him, this single action would be sufficient to fully all his glory*: for it is the heart; that is to say, integrity and probity, that constitutes and distinguishes true merit. PLUT. IN THEMIST.—IN ARIST.

THE government of Greece having passed from Sparta to the Athenians, it was thought proper, under this new government, to lodge in the island of Delos the common treasure of Greece; to fix new regulations with regard to the public money; and to lay such a tax as might be regulated according to the revenue of each city and state, in order that the expences being equally borne by the several individuals who composed the body of the allies, no one might have reason to murmur. The difficulty was to find a person of so honest and incorrupt a mind, as to discharge faithfully an employment of so delicate and dangerous a kind, the due administration of which so nearly concerned the public welfare. All the allies cast their eyes on Aristides; accordingly they invested him with full powers, and appointed him to levy a tax on each of them, relying entirely on his wisdom

* *Ea animi elatio quæ cernitur in periculis, si justitia vacat pugnatque pro suis commodis in vitio est.* CIC. DE OFFIC.

True courage and intrepidity of mind, which distinguishes itself in dangers, if it be void of all regard to justice, and supports a man only in the pursuit of his own interest, is vicious.

and

and justice. The citizens had no cause to repent their choice. He presided over the treasury with the fidelity and disinterestedness of a man who looks upon it as a capital crime to embezzle the smallest portion of another's possessions; with the care and activity of a father of a family, in the management of his own estate; and with the caution and integrity of a person who considers the public monies as sacred. In fine, he succeeded in what is equally difficult and extraordinary, viz. to acquire the love of all in an office, in which he who escapes the public odium gains a great point. Such is the glorious character which Seneca gives of a person charged with an employment of almost the same kind; and the noblest elogium that can be given to such as administer public revenues. It is the exact picture of Aristides. He discovered so much probity and wisdom in the exercise of this office, that no man complained; and those times were considered ever after as the golden age; that is, the period in which Greece had attained its highest pitch of virtue and happiness.

While he was treasurer-general of the republic, he made it appear that his predecessors in that office had cheated the state of vast sums of money, and among the rest Themistocles in particular; for this great man, with all his merit, was not irreproachable on that head: for which reason, when Aristides came to pass his account, Themistocles raised a mighty faction against him, accused him of having embezzled the public treasure, and prevailed so far, as to have him condemned and fined. But the principal inhabitants, and the most virtuous part of the citizens, rising up against so unjust a sentence, not only the judgment was reversed, and the fine remitted, but he was elected treasurer again for the year ensuing.

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He then seemed to repent of his former administration; and by shewing himself more tractable and indulgent towards others, he found out the secret of pleasing all that plundered the commonwealth: for, as he neither reprov'd them, nor narrowly inspect'd their accounts, all these plunderers, grown fat with spoil and rapine, now extolled Aristides to the skies. It would have been easy for him, as we perceive, to have enriched himself in a post of that nature, which seems, as it were, to invite a man to it by the many favourable opportunities it lays in his way; especially as he had to do with officers, who for their part were intent upon nothing but robbing the public, and would have been ready to conceal the frauds of the treasurer their master upon condition he did them the same favour. These very officers now made interest with the people to have him continued a third year in the same employment: but when the time of election was come, just as they were on the point of electing Aristides unanimously, he rose up, and warmly reprov'd the Athenian people: "What," says he, "when I managed your treasure with all the fidelity and diligence an honest man is capable of, I met with the most cruel treatment, and the most mortifying returns; and now that I have abandoned it to the mercy of these robbers of the republic, I am an admirable man and the best of citizens! I cannot help declaring to you, that I am more ashamed of the honour you do me this day, than I was of the condemnation you pass'd against me this time twelvemonth; and with grief I find, that it is more glorious with us to be complaisant to knaves, than to save the treasures of the republic." By this declaration he silenced the public plunderers, and gained the esteem of all good men.

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Thus did this great man act with regard to the public in general ; let us now see what was his conduct and behaviour on particular occasions, and when he was concealed as it were from the observation of others.

After the famous battle of Marathon, Aristides was the only general who staid to take care of the spoil and the prisoners. Gold and silver were scattered about in abundance, in the enemy's (the Persian) camp. All the tents as well as galleys that were taken were full of rich clothes and costly furniture, and treasure of all kinds to an immense value. Here Aristides had the finest opportunity in the world to have enriched himself, with almost an impossibility of being discovered. But he not only was not tempted to touch any of it himself, but prevented, to the utmost of his power, every body else from meddling with it.

And we cannot have a stronger proof of the justice and integrity of Aristides than this, that notwithstanding he had possessed the highest employments in the republic, and had the absolute disposal of its treasures, yet he died so poor as not to leave money enough to defray the expences of his funeral * ; so that the government was obliged to bear the charge of it, and to maintain his family. His daughters were married, and Lyfimachus, his son, was subsisted at the expence of the Prytaneum, which also gave the daughter of the latter, after his death, the pension with which those were honoured who had been victorious at the Olympic games. Plutarch relates on this occasion, the liberality (and indeed) the justice of the Athenians

* Hic qua fuerit abstinentia, nullum est certius indicium quam quod quum tantus rebus præfuisset in tanta paupertate decessit, ut qui esseretur, vix reliquerit.

COR. NEP. IN VIT. ARIS. C. 3.

in favour of the posterity of Aristogiton their deliverer, who was fallen to decay ; and he adds, that even in his time (almost six hundred years after) the same goodness and liberality still subsisted. It was glorious for a city to have preserved for so many centuries its generosity and gratitude ; and a strong motive to animate individuals, who were assured that their children would enjoy the rewards which death might prevent themselves from receiving. It was delightful to see the remote posterity of the defenders and deliverers of the commonwealth, who had inherited nothing from their ancestors but the glory of their actions, maintained for so many ages at the expence of the public, in consideration of the services their families had rendered it. They lived in this manner with more honour, and called up the remembrance of their ancestors with much greater splendor than a multitude of citizens whose fathers had been studious only of leaving them great estates, which generally do not long survive those who raised them, and often leave their posterity nothing but the odious remembrance of the injustice and oppression by which they were acquired.

PLUT. IN ARIST.

This last observation is verified in the following example, and is at the same time a fine contrast to the character of Aristides.

After the battle of Marathon above-mentioned, notwithstanding all the care which Aristides took to preserve the spoils from being plundered, yet Callias, his cousin-german, found means to carry off a considerable booty. This man having long hair and a fillet about his head, one of the Persians took him for a king, and falling down at his feet, discovered to him a vast quantity of gold hid in a well. Callias not only seized it, and applied it to

his

his own private use, but most inhumanly put to death the poor man who shewed it him, to prevent his discovering what he had done. By this action he not only blemished his own reputation, but, as was hinted before, transmitted infamy to his posterity, who, notwithstanding their eminency in the state, were styled by the comic poets *laccopluti*, i. e. enriched by the well. PLUT.

HOW different was the temper and conduct of Nouschirvan, a Persian king. Having been out a hunting, and desirous of eating some of the venison in the field, several of his attendants went to a neighbouring village, and took away a quantity of salt to season it. The king suspecting how they had acted, ordered that they should immediately go and pay for it: then turning to his attendants, he said, "This is a small matter in itself, but a great one, as it regards me: for a king ought ever to be just, because he is an example to his subjects; and if he swerves in trifles, they will become dissolute. If I cannot make all my people just in the smallest things, I can, at least, shew them it is possible to be so." UNIV. HIST.

THE interest of the public never gave way with Phocion, the Athenian general, to any domestic views: he constantly refused to solicit or act in favour even of his son-in-law Charicles. This person was summoned before the republic upon a suspicion of his having embezzled the public money; it was then that Phocion addressed him in these admirable terms. "I have made you my son-in-law, but only for what is just and honourable *"

* *Hæc prima lex in amicitia sancitur, ut neque rogemus res turpes, nec faciamus rogati.* CIC. DE AMICIT.

These examples are highly pleasing to a sagacious and virtuous mind ; but the sensual and brutal part of mankind, who regard only the present moment, who see no objects but those which fall under the cognizance of the corporeal eye, and estimate the merit of every action by the gain which it produces ; these wretches have always considered justice and utility as independent of each other. They put utility in the balance against honesty every day, and never fail to incline the beam in favour of the former, if the supposed advantage is thought to be considerable ; and they always judge, that its importance is in proportion to the ardor of their desires : they have, therefore, no regard to justice, but as they reckon to gain by it, or at least not to lose ; and are always ready to desert it, when it exposes them to any danger, or threatens them with any loss. From this disposition of mind proceeds that avidity of wealth, and that habitual fraud which perpetually embroil civil society : from this fatal source arises that deluge of iniquity which has overflowed the world : from this preference of interest to honesty, proceed every unjust litigation, and every act of violence. And yet nothing is more certain than that “ Whatever is *unjust*, must, upon the whole, be disadvantageous,” which might be proved thus :

Nothing is advantageous or useful but that which has a tendency to render us happy : the highest advantage, or absolute utility, is complete happiness ; and to this happiness, whatever is advantageous or useful is relative as to an *ultimate end* ; and nothing that is not thus relative to happiness can properly be said to be advantageous or useful. But whatever is unjust, is so far from tending to promote, that it destroys our happiness ; for *whatever is unjust, is contrary to the divine will ;*
but

but it is not possible that we should become happy by resisting that will; because of this will our happiness is the immediate object. God is not a tyrant, proud of uncontrollable power, who imposes capricious laws only as tests of our obedience, and to make us feel the weight of his yoke; all his precepts are lessons which teach us how to be happy. But it is the will of God that we should be just; from whence it follows, that no true happiness can be acquired by those who are unjust. An action, therefore, which is contrary to the will of God, must be inconsistent with our *true interest*; and, consequently, so far from being useful or expedient, it must inevitably produce ruin and misery. Injustice sometimes meets with the punishment it deserves in this world; but if it should escape here, it does not follow that it will for ever escape. It proves, on the contrary, that there is another world in which the fates of mankind will be impartially decided.

But to prevent the dreadful confusion which the mistaken notion of interest had introduced among mankind, it became necessary to have recourse to the innate principles of justice; to suspend the balance and display the sword, for the determination of differences and the punishment of guilt. This is the reason and origin of distributive justice, which became the necessary appendage of sovereignty. Accordingly, in ancient times, princes administered justice in person, and without delay; but at length being embarrassed and oppressed by the multiplicity of business which increased with their dominions, or diverted from their attention to civil government by the command of armies, certain laws were established with great solemnity to adjust and determine the differences which might arise among the members of the same community,

munity, and to repress the insolence of those who dared to violate the public peace, by possessing them with the dread either of corporal punishment or infamy. The execution of these laws was put into the hands of subordinate judges. These delegates of the sovereign power were called magistrates; and these are the persons by whom justice is, at this time, administered, except in particular cases, in which the sovereign himself interferes. But by whomsoever this kind of justice is administered, it ought to be done speedily, impartially, and without expence to the parties.

ARISTIDES being judge between two private persons, one of them declared, that his adversary had greatly injured Aristides. "Relate rather, good friend," said he, interrupting him, "what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of."

Being desired by Simonides, a poet of Chios, who had a cause to try before him, to stretch a point in his favour, he replied, "As you would not be a good poet, if your lines ran contrary to the just measures and rules of your art; so I should neither be a good judge, nor an honest man, if I decided aught in opposition to law and justice."

ARTIBARZANES, an officer of Artaxerxes, king of Persia, begged his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king being informed that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was

to

to have received. Giving him the order for the money, "Here, take," says the king, "this token of my friendship for you; a gift of this nature cannot make me poor, but complying with your request would make me poor indeed, for it would make me unjust."

CAMBYSES, king of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. This prince had a particular favourite, whom he made a judge; and this judge reckoned himself so secure in the credit he had with his master, that without any more ado, causes were bought and sold in the courts of judicature as openly as provisions in the market. But when Cambyles was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honour of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion, he ordered him to be seized, and publicly degraded; after which he commanded his skin to be stripped over his ears, and the seat of judgment to be covered with it, as a warning to others. At the same time, to convince the world that this severity proceeded only from the love of justice, he permitted the son to succeed his father in the honours and office of prime minister. HIST. COLLECT. vol. II.

WHEN Charles, duke of Burgundy, surnamed the Bold, reigned over spacious dominions, now swallowed up by the power of France, he heaped many favours and honours upon Claudius Rhyn-fault, a German, who had served him in his wars against the insults of his neighbours. The prince himself was a person of singular humanity and

justice, and being prepossessed in favour of Rhynfault, upon the decease of the governor of the chief town of Zealand, gave him that command. He was not long seated in that government, before he cast his eyes upon Sapphira, a woman of exquisite beauty, the wife of Paul Danvelt, a wealthy merchant of the city, under his protection and government. Rhynfault was a man of a warm constitution, and violent inclination to women. He knew what it was to enjoy the satisfactions which are reaped from the possession of beauty ; but was an utter stranger to the decencies, honours, and delicacies that attend the passion towards them in elegant minds. He could with his tongue utter a passion with which his heart was wholly untouched. In short, he was one of those brutal minds which can be gratified with the violation of innocence and beauty, without the least pity, passion, or love, to that with which they are so much delighted.

Rhynfault, being resolved to accomplish his will on the wife of Danvelt, left no arts untried to get into a familiarity at her house ; but she knew his character and disposition too well, not to shun all occasions that might ensnare her into his conversation. The governor, despairing of success by ordinary means, apprehended and imprisoned her husband, under pretence of an information that he was guilty of a correspondence with the enemies of the duke, to betray the town into their possession. This design had its desired effect ; and the wife of the unfortunate Danvelt, the day before that which was appointed for his execution, presented herself in the hall of the governor's house, and, as he passed through the apartment, threw herself at his feet, and holding his knees, beseeched his mercy. Rhynfault beheld her with a dissembled satisfaction ; and assuming an air of thought

thought and authority, he bid her rise, and told her, she must follow him to his closet; and asking her whether she knew the hand of the letter he pulled out of his pocket? went from her, leaving this admonition aloud: "If you will save your husband, you must give me an account of all you know, without prevarication; for every body is satisfied, that he is too fond of you to be able to hide from you the names of the rest of the conspirators, or any other particulars whatsoever." He went to his closet, and soon after the lady was sent to for an audience. The servant knew his distance, when matters of state were to be debated; and the governor, laying aside the air with which he had appeared in public, began to be the suppliant, and to railly an affliction which it was in her power easily to remove. She easily perceived his intention, and, bathed in tears, began to deprecate so wicked a design. Lust, like ambition, takes all the faculties of the mind and body into its service and subjection. Her becoming tears, her honest anguish, the wringing of her hands, and the many changes of her posture and figure in the vehemence of speaking, were but so many attitudes in which he beheld her beauty, and farther incentives of his desire. All humanity was lost in that one appetite, and he signified to her in so many plain terms, that he was unhappy till he possessed her, and nothing less should be the price of her husband's life; and she must, before the following noon, pronounce the death or enlargement of Danvelt. After this notification, when he saw Sapphira enough distracted to make the subject of their discourse, to common eyes, appear different from what it was, he called servants to conduct her to the gate. Loaded with insupportable affliction, she immediately repairs to her husband, and ha-

ving signified to the gaolers that she had a proposal to make to her husband from the governor, she was left alone with him, revealed to him all that had passed, and represented the endless conflict she was in between love to his person and fidelity to his bed. It is easy to imagine the sharp affliction this honest pair was in upon such an incident, in lives not used to any but ordinary occurrences. The man was bridled by shame from speaking what his fear prompted upon so near an approach of death ; but let fall words that signified to her, he should not think her polluted, though she had not confessed to him that the governor had violated her person, since he knew her will had no part in the action. She parted from him with this oblique permission, to save a life he had not resolution enough to resign for the safety of his honour.

The next morning the unhappy Sapphira attended the governor, and being led into a remote apartment, submitted to his desires. Rhynsfault commended her charms, claimed a familiarity after what had passed between them ; and with an air of gaiety, in the language of a gallant, bid her return and take her husband out of prison : but, continued he, my fair one must not be offended that I have taken care he should not be an interruption to our future assignations. These last words foreboded what she found when she came to the gaol, her husband executed by the order of Rhynsfault.

It was remarkable, that the woman, who was full of tears and lamentations during the whole course of her affliction, uttered neither sigh nor complaint, but stood fixed with grief at this consummation of her misfortunes. She betook herself to her abode ; and, after having in solitude paid her devotions to him who is the avenger of innocence,

cence, she repaired privately to court. Her person, and a certain grandeur of sorrow, negligent of forms, gained her passage into the presence of the duke her sovereign. As soon as she came into the presence, she broke forth into the following words: "Behold, O mighty Charles, a wretch weary of life, though it has always been spent with innocence and virtue: it is not in your power to redress my injuries, but it is to avenge them; and if the protection of the distressed, and the punishment of oppressors, is a task worthy of a prince, I bring the duke of Burgundy ample matter for doing honour to his own great name, and of wiping infamy off mine." When she had spoken this, she delivered the duke a paper reciting her story. He read it with all the emotion that indignation and pity could raise in a prince jealous of his honour in the behaviour of his officers and the prosperity of his subjects.

Upon an appointed day Rhynsault was sent for to court, and in the presence of a few of the council, confronted by Sapphira. The prince asking, "Do you know that lady? Rhynsault, as soon as he could recover his surprise, told the duke he would marry her, if his highness would please to think that a reparation. The duke seemed contented with this answer, and stood by during the immediate solemnization of the ceremony. At the conclusion of it he told Rhynsault, "Thus far you have done as constrained by my authority: I shall not be satisfied of your kind usage of her, without you sign a gift of your whole estate to her after your decease." To the performance of this also the duke was a witness. When these two acts were executed, the duke turned to the lady, and told her, it now remains for me to put you in quiet possession of what your husband has so bountifully

bestowed on you, and ordered the immediate execution of Rhynsfault.

K I N G.

S E N T I M E N T S.

“**P**ERSIST in the religion you have received from your fore-fathers, but be assured, that the most grateful adoration and sacrifice that you can offer to the Divinity, is that of the heart, in rendering yourself good and just. Shew upon all occasions so high a regard for truth, that a single word from you may be more confided in than the oath of others. Be a warrior by your ability in military affairs, and by such a warlike provision as may intimidate your enemies; but let your inclination be pacific, and be rigidly exact in never pretending to or undertaking any thing unjustly. The only certain proof that you have reigned well, will be the power of bearing this testimony to yourself, that your people are become both more happy, and more wise, under your government.” ISOC. AD NICOC.

Princes seldom form to themselves a right judgment of true glory, and the duties essential to regal power. The scripture gives us a full idea of them, and this it does in a beautiful manner, under the image of a very large and strong tree*, whose top reaches to the heaven, and whose branches extend to the extremities of the earth. As its foliage is very abundant, and it is bowed down with fruit,

* Daniel, chap. iv.

it constitutes the ornament and felicity of the plains around it. It supplies a grateful shade and a secure retreat to beasts of every kind: animals, both wild and tame, are safely lodged under its hospitable branches; the birds of heaven dwell in the boughs of it, and it supplies food to all living creatures.

Can there be a more just or more instructive idea of the kingly office, whose true grandeur and solid glory does not consist in that splendor, pomp, and magnificence which surround it; nor in that reverence and exterior homage which are paid to it by subjects; but in the real services and solid advantages it procures to nations, whose support, defence, security, and asylum it forms (both from its nature and institution) at the same time that it is the fruitful source of terrestrial blessings of every kind, especially with regard to the *poor* and *weak*, who ought to find, beneath the shade and protection of royalty, a sweet peace and tranquillity not to be interrupted or disturbed; whilst the monarch himself sacrifices his ease, and experiences alone those storms and tempests from which he shelters others?

When on a fine evening you see a numerous flock of sheep dispersed over a down, quietly grazing on its fragrant products, or in a meadow, nibbling the short and tender grass which has escaped the scythe, the diligent and careful shepherd, you observe, is always amongst them, and has a careful eye over them, that none may stray out of his sight; he guides them, he follows them, he changes their pasture: if they wander he gathers them together: if the wolf approaches he prepares to beat him off with his dog; he cherishes and protects them; the sun at its rising finds him in the field, which he left at its setting. What care!

care ! what watchfulness and slavery is this ! which condition appears the most desirable, that of the sheep or of the shepherd ? was the flock made for the shepherd, or the shepherd for the sheep ? This is the genuine image of a good prince and his people. A fastidious and proud monarch is like a shepherd adorned with gold and jewels, a gold crook in his hand, a collar of gold about his dog's neck, and a silken string to lead him : what is the flock the better for all these trinkets ? will they improve the pasture, or fright away the wolf ?

How many endowments, how many gifts of heaven, are necessary to form a prince ? An illustrious birth, an august and commanding air, a presence answerable to the curiosity of the people, who are all eager to see the king, and awing the courtiers into continual respect. His temper must be perfectly even, he must be averse to ill-natured raillery, or at least so prudent as to refrain from it ; he must neither threaten, reproach, nor give way to his passions, yet he must be obeyed ; his humour must be complacent and engaging ; his heart so sincere and open, that all may think they plainly see the bottom of it ; as this tends to procure friends, creatures, and allies, yet must he be secret, close, and impenetrable in his motives and designs ; he must be very grave and serious in public ; in council, or in answers to ambassadors, his expressions must be concise, proper, and perspicuous, and the sentiments full of dignity ; he must choose fit objects for his favours, and confer them with a grace that doubles the benefit ; great must be his discernment and knowledge of mankind, to penetrate into the minds, qualifications, and tempers, for a fit distribution of places and employments, and the choice of generals and ministers ;

ministers ; he must have such a quick perspicacity and decisive judgment in affairs, as immediately points out the best expedients, and the most probable issues of every measure ; his equity must be so unbiassed as to declare against himself in favour of his subjects, allies, and even of enemies ; such a comprehensive memory as continually presents to him the names, faces, petitions and wants of his subjects ; a vast capacity, not only including foreign affairs, commerce, state-maxims, political designs, new conquests, and the defence of them, but also domestic concerns ; to survey the particular wants of the realm ; to abolish all impious and savage customs ; to reform the abuses of laws and usages, for such may have crept into them ; to make his cities rich and easy by wise policy, and celebrated and magnificent by sumptuous edifices ; to punish scandalous vices severely ; to advance the honour of religion and virtue by his authority and example ; to protect the church of Christ, and its clergy, their rights and immunities ; to govern with the tenderness of a father, always intent on the ease of his subjects ; to be tender of imposts, as breeding poverty, which is productive of discontent or pusillanimity. He must be master of every military talent ; he must be vigilant, active, and hardy ; he must be able to command numerous armies in person, and be sedate and composed in the midst of danger ; his supreme aim ought to be the safety and honour of his kingdom, which he must always prefer to his own life. His genius must be extensive to see every thing with his own eye, and to act instantly by himself, so that his generals are but his lieutenants, and his ministers not his masters, but his servants ; a foresight to know when to declare war, and a sagacity when to give battle
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and make the best use of a victory; to know when to make peace and when to break it; also to force his enemies to conclude the war according to his and their interest: to set bounds to his ambition, and to know how far to extend his conquests; to have leisure for recreation and amusements, to cultivate arts and sciences, to design and finish stupendous structures, even when surrounded with open and secret enemies. And to conclude, he must have that assemblage of talents, that superior genius, which renders him beloved by his subjects, and feared by strangers; who, whether of his court, or of all his kingdom, make one family, living in the most happy union with one another, and unreserved devotedness to their sovereign. These are admirable virtues, and all of them seem to be comprized in the idea of a king. It is true, we rarely see them all meet in one person, several of them spring from the soul and constitution, others depend on conjunctures and adventitious circumstances rightly improved. I must tell you, that the prince who unites all these in himself, very well deserves the name of *Great*.

If the care of a single family be so burthensome, if a man has enough to do to answer for himself, what a weight, what a load is the charge of a whole realm? Is the sovereign recompensed for all his fatigues and cares by the prostrations of courtiers, or the imaginary pleasures of kingly power? When I think of the painful and hazardous paths he is forced to tread to arrive at a public tranquillity; when I reflect on the extremities he is frequently pushed to in order to accomplish, perhaps, a good end; that he is accountable to God himself for the welfare if not the morality of his people; that good and evil are in his hands, and that ignorance is no excuse for male-administration;

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tration ; I cannot forbear putting these questions to myself, Would you reign ? Ought a man but merely happy in a private condition to quit it for a throne ? Must it not be insupportable to be born a monarch ?

CYRUS, king of Persia, may justly be considered as one of the wisest conquerors and most accomplished princes to be found in profane history. He was possessed of all the qualities requisite to form a great man ; wisdom, moderation, courage, magnanimity, noble sentiments, a wonderful ability in managing mens tempers, and gaining their affections, a thorough knowledge of all the parts of the military art as far as that age had carried it, a vast extent of genius and capacity for forming, and an equal steadiness and prudence for executing the greatest projects. It is very common for those heroes who shine in the field, and make a figure in the time of action, to make but a very poor one upon other occasions, and in matters of a different nature. We are astonished to see them alone, and without their armies, to find what a difference there is between a general and a great man ; to see what low sentiments and mean things they are capable of in private life ; how they are influenced by jealousy, and governed by interest ; how disagreeable and odious they render themselves by their haughty deportment and arrogance, which they think necessary to preserve their authority, and which only serve to make them hated and despised. Cyrus had none of these defects ; he appeared always the same, that is, always great, even in the most indifferent matters. Being assured of his greatness, of which real merit was the foundation and support, he thought of nothing more than to render himself

himself affable, and easy of access ; and whatever he seemed to lose by his condescension, was abundantly compensated by the cordial affection and sincere respect it procured him from his people. Never was any prince a greater master of the art of insinuation, so necessary for those that govern, and yet so little understood or practised. He knew perfectly what advantage may result from a single word rightly timed, from an obliging carriage, from a command tempered with reason, from a little praise in granting a favour, and from softening a refusal with expressions of concern and good-will. His history abounds with beauties of this kind. He was rich in a sort of wealth which most sovereigns want who are possessed of every thing but faithful friends, and whose indigence, in that particular is concealed by the splendor and affluence with which they are surrounded *. Cyrus was beloved because he himself had a love for others: for, has a man any friends, or does he deserve to have any, when he himself is void of friendship? Nothing affects us more than to see in Xenophon, the manner in which Cyrus lived and conversed with his friends, always preserving as much dignity as was requisite to keep a due decorum, and yet infinitely removed from that ill-judged haughtiness, which deprives the great of the most innocent and agreeable pleasure in life, that of conversing freely and sociably with persons of merit, though of an inferior station. The use he made of his friends may serve as a perfect model to all persons in authority†. His friends had received from him not only the liberty, but an express command to open their minds freely; and though he was much superior to all

* Habes amicos, quia amicus ipse es. Paneg. Trajan.

† Plut. de leg. l. 3.

his officers in understanding, yet he never undertook any thing without asking their advice: and whatever was to be done, whether it was to reform any thing in the government, to make changes in the army, or to form a new enterprize, he would always have every man speak his sentiments, and would often make use of them, to correct his own. So different was he from the person mentioned by Tacitus*, who thought it a sufficient reason for rejecting the most excellent project or advice, that it did not proceed from himself: *Consilii, quam vis egregii, quod ipse non offerret, inimicus.*

Cicero † observes, that during the whole time of Cyrus's government, he was never heard to speak one rough or angry word, *Cujus sum in imperio nemo unquam verbum ullum asperius audivit.* What a great encomium for a prince is comprehended in that short sentence! Cyrus must have been a very great master of himself, to be able in the midst of so much agitation, and in spite of all the intoxicating effects of sovereign power, always to preserve his mind in such a state of calmness and composure, that no crosses, disappointments, and unforeseen accidents should ever ruffle its tranquillity, or provoke him to utter any harsh or offensive expression.

But what was still greater in him, and more truly royal than all this, was his stedfast persuasion, that all his labours and endeavours ought to tend to the happiness of his people; and that it was not by the splendor of riches, by pompous equipages, luxurious living, or a magnificent table, that a king ought to distinguish himself from his subjects, but by a superiority of merit in every

* Hist. l. i. c. 26.

† Lib. i. epist. ad Q. fratrem.

kind, and particularly by a constant indefatigable care and vigilance to promote their interests and secure the public welfare and tranquillity. He said himself one day as he was discoursing with his courtiers upon the duties of a king, that a prince ought to consider himself as a * *shepherd*; (the image under which both sacred and profane writers represent good kings) and that he ought to have the same vigilance, care, and goodness. "It is his duty," says he, "to watch that his people may live in safety and quiet; to charge himself with anxieties and cares, that they may be exempted from them; to choose whatever is salutary for them, and to remove whatever is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly expose his own person in their defence and protection." This (says he) is the natural idea, and the just image of a good king. "It is reasonable at the same time that his subjects should render him all the services he stands in need of; but it is still more reasonable, that he should labour to make them happy, because it is for that very end that he is their king, as much as it is the end and office of a shepherd to take care of his flock."

It was by the concurrence of all these virtues that Cyrus founded such an extensive empire in so short a time, that he peaceably enjoyed the fruits of his conquests for several years; that he made himself so much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered; and that after his death he was universally regretted as the common father of all his people. ROLLIN ANT. HIST. vol. ii. p. 222.

* Thou shalt *feed* my people, said God to David, 2 Samuel, v. 2. and Homer in many places.

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EVAGORAS, being assassinated by one of his eunuchs, his son Nicocles succeeded him. He had a fine model before him in the person of his father; and he seemed to make it his duty to be intirely bent upon treading in his steps. When he took possession of the throne, he found the public treasures very much exhausted by the great expences his father had been at in the long war between him and the king of Persia. He knew that the generality of princes, upon like occasions, thought every means just for re-establishment of their affairs; but for him, he acted upon different principles. In his reign there was no talk of banishment, heavy taxes, and confiscation of estates. The public felicity was his sole object, and justice his favourite virtue. He discharged the debts of the state gradually, not by crushing the people with excessive imposts, but by retrenching all unnecessary expences, and by using a wise oeconomy in the administration of his revenue. "I am assured, said he, that no citizen can complain that I have done him the least wrong; and I have the satisfaction to know, that I have enriched many." He believed this kind of vanity, if it be vanity, might be permitted in a prince, and that it was glorious for him to have it in his power to make his subjects such a defiance. He piqued himself also in particular upon another virtue, which is the more admirable in princes, as very uncommon in their fortune; I mean temperance. It is most amiable but very difficult, in an age and a fortune to which every thing is thought lawful, and wherein pleasure, armed with all her arts and attractions, is continually lying in ambush for a young prince, and preventing his desires, to make a long resistance against the violence
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and insinuation of her soft assaults. Nicocles gloried in having never known any woman besides his wife, during his reign, and was amazed that all other contracts of civil society should be treated with due regard, whilst that of marriage, the most sacred and inviolable of obligations, was broke through with impunity. His abhorrence likewise of flattery, and his sincere desire to improve by the wisdom and experience of others, contributed not a little to the happiness of his reign. And what is very remarkable, the advice which Isocrates * gives the king is neither attended with praises, nor with those studied reservations, and artificial turns, without which fearful and modest truth dares not venture to approach the throne. This is most worthy of applause, and more for the prince's than the writer's praise. Nicocles, far from being offended at these counsels received them with joy; and, to express his gratitude to Isocrates, made him a present of twenty talents, that is, twenty thousand crowns.

ISOCRAT. AD NIC. PLUT. IN VIT. ISOC.

GELON was not born in Syracuse, yet all the inhabitants of that city, tho' extremely jealous of their liberty, forced him in a manner to be their king. Though an alien, the supreme power went in search of him: nor had the Syracusans any cause to repent of their choice. The power and authority with which he was entrusted did not add to his known zeal for their interest, but only enabled him to do them more important services: for by a change till then unheard of, and of which Tacitus † found no example, except in Vespasian,

* Vide page 45.

† Solus omnium ante se principum, in melius mutatus est. HIST. lib. i. c. 50.

he was the first whom the sovereign power made the better man. He was thoroughly acquainted with all the duties of the regal office, as well as its great weight. He thought himself only king for the defence of the state, to preserve the good order of society, to protect innocence and justice, and to exhibit to all his subjects, in his simple, modest, active, and regular life, a pattern of every civil virtue. The whole of royalty that he assumed was the toils and cares of it, a zeal for the public welfare, and the sweet satisfaction which results from making millions happy by his cares: in a word, he considered the sovereignty as an obligation, and a means to procure the felicity of a great number of men. He banished from it pomp, licentiousness, and impunity from crimes. He did not affect the appearance of reigning, but contented himself with making the laws reign. He never made his inferiors feel that he was their master; but only inculcated to them, that both himself and they ought to submit to reason and justice. To induce their obedience, he employed the arts of persuasion and a good example, which are the weapons of virtue, and alone produce a sincere and uninterrupted obedience.

One of the chief objects of his attention, and in which his successor followed his example, was the cultivation of the lands. It is well known how fruitful Sicily was in corn, and the immense revenues which might be produced from so rich a soil when industriously improved. He animated the husbandmen by his presence and commendations, and distinguished the most deserving by some mark of his favour. His intention, says Plutarch, was not merely to make the country rich and fruitful, but also to exercise his subjects, to accustom and inure them to toils, and by that means

means to preserve them from a thousand disorders which inevitably follow a soft and indolent life. For this purpose he laboured to make the cultivation of the lands to be considered as an honourable employment.

There are few maxims, in point of policy, on which the ancients have more strongly insisted than on that relating to the improvement of husbandry; a manifest proof of their great wisdom, and the profound knowledge they had of what constitutes the strength and solid happiness of a state. Xenophon, in a dialogue, the subject of which is government, entitled, *Hiero*, shews the great advantage it would be of to a state, were the king studious to reward those who should excel in husbandry, and whatever relates to the cultivation of lands. He says the same of war, of trade, and of all the arts; on which occasion, if honours were paid to all those who should distinguish themselves in them, it would give universal life and motion, would excite a noble and laudable emulation among the subjects, and give rise to a thousand inventions for the improvement of these arts.

But Gelon was more particularly famous for his inviolable sincerity, truth, and fidelity to his engagements; a quality very essential to a prince, the only one capable of gaining him the love and confidence of his subjects and of foreigners, and which therefore ought to be considered as the basis of all just policy and good government. Having occasion for money to carry on an expedition he meditated, he addressed the people, in order to obtain a contribution from them; but finding the Syracusans unwilling to be at so great an expence, he told them, that he asked nothing but a loan, and that he would engage to repay it as

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soon as the war should be over. The money was advanced, and repaid punctually, at the promised time. How happy is the government where such justice and equity are exercised, and how mistaken are those ministers and princes who violate them in the least! A revered old age, a name highly dear to all his subjects, a reputation equally diffused within and without his kingdoms; these were the fruits of that wisdom which he retained in the throne to his last moments. His reign was short, and only just shewed him in a manner to Sicily, to exhibit in his person an example of a great, good, and true king. He left the world, after having reigned only seven years, to the infinite regret of all his subjects; every family believing itself deprived of its best friend, its protector and father.

PLUT. IN APOPHTH.

THE government of Crete was at first monarchical, of which Minos had left a perfect model to all ages. According to him, as a most great and excellent man observes, the king can do every thing over the people; but the laws every thing over him. He has an absolute power to do good, and his hands are tied up from doing evil. The laws entrust the people in his hands, as the most sacred of deposits, upon condition that he shall be their common father. The same laws require that a single man, by his wisdom and moderation, shall constitute the felicity of an infinite number of subjects; and not that the subjects, by their misery and abject slavery, shall be substituted to gratify the pride and low passions of a single man. According to him, the king ought to be abroad the defender of his country, at the head of armies; and at home the judge of his people, to render them good, wise, and happy. It is not for him-

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self that the gods have made him king, and he is only so for the service of his people. He owes them his whole time, care, and affection; and is worthy of the throne, only as he forgets and devotes himself to the public good. Such is the idea Minos had of the sovereignty, of which he was a living image in his own person, and which Hesiod has perfectly expressed in two words, by calling that prince, *The most royal of mortal kings*, βασιλευτάτοι θνητῶν βασιλέων; that is, he possessed in a supreme degree all royal virtues, and was a king in all things. MONS. DE FENELON, archbishop of Cambray.

There are in the lives of great men certain facts and expressions which often give us a better idea of their character than their most shining actions: because, in the latter, they generally study their conduct, act a borrowed part, and propose themselves to the view of the world; whereas, in the former, as they speak and act from nature, they exhibit themselves such as they really are, without any art or disguise. A few of these memorable actions and sayings shall conclude this head.

THOUGH Philip, king of Macedon, loved flattery on particular occasions, he nevertheless kept a man in his service, to tell him every day before he gave audience, "Philip, remember thou art mortal."

BEING urged to assist, (by the credit and authority which he had with the judges) a person whose reputation would be quite lost by the sentence that was going to be pronounced against him; "I had rather," says he, "that he should lose his reputation, than I mine."

HIS courtiers advising him to dismiss a man of probity, who spoke slightly of him, "Let us first take care," said he, "that we have not given him any reason to do so." Hearing afterwards that the person in question was but in low circumstances, and in no favour with the courtiers, he was very bountiful to him; on which occasion his reproaches were turned into applause, which gave rise to another fine saying of this prince: "It is in the power of kings to make themselves beloved or hated."

PHILIP, rising from an entertainment at which he had sat some hours, was addressed by a woman, who begged him to hear her cause. He accordingly heard it; and, upon her saying some things not pleasing to him, he gave sentence against her. The woman immediately, but very calmly replied, "I appeal." "How," says Philip, "from your king? To whom then?" "To Philip when fasting," returned the woman. The manner in which he received this answer would do honour to the most sober prince. He afterwards gave the cause a second hearing, found the injustice of his sentence, and condemned himself to make it good. PLUT. IN APOPTH.

ONE day some ambassadors from the king of Persia being arrived at court, during Philip's absence, Alexander, his son, gave them so kind and so polite a reception, and regaled them in so noble and generous a manner, as charmed them all; but that which most surprised them was, the good sense and judgment he discovered in the several conversations they had with him. He did not propose to them any thing that was trifling, and like one of his age; but seemed desirous to know

in what the strength and power of the king of Persia consisted, in what part of the battle he fought, how he behaved to his enemies, and in what manner he governed his subjects. These ambassadors admired him all the while; and perceiving, even at that time, how great he might one day become, they observed, in a few words, the difference between Alexander and Artaxerxes, by saying one to another, "This young prince is great, and ours is rich." That man must be vastly insignificant who has no other merit than his riches!

PLUTARCH tells us, in a few words, the infinite advantage that Alexander reaped from the fine taste, with which his master (than whom no man possessed greater talents for the education of youth) had inspired him, from his most tender infancy. "He loved," said that author, "to converse with learned men, to improve himself in knowledge, and to study:" three sources of a monarch's happiness, and which enable him to secure himself from numberless difficulties; three certain and infallible methods of learning to reign without the assistance of others. The conversation of persons of fine sense instructs a prince, by way of amusement, and teaches him a thousand curious and useful things, without costing him the least trouble. The lessons which able masters give him on the most exalted sciences, and particularly on politics, improve his mind wonderfully, and furnish him with rules to govern his subjects with wisdom. In fine, study, especially that of history, crowns all the rest, and is to him a preceptor for all seasons, and for all hours; who, without growing troublesome, acquaints him with truths which no one else dare to tell him, and, under

fictitious

fictitious names, exhibits the prince to himself; teaching him to know himself, as well as mankind, who are the same in all ages.

L O V E.

S E N T I M E N T S.

WHEN a man arrives to a certain age, he becomes sensible of a peculiar sympathy and tenderness towards the other sex; the charms of beauty engage his attention, and call forth new and softer dispositions than he has yet felt. The many amiable qualities exhibited by a fair outside, or by the mild allurement of female manners, or which the prejudiced spectator, without much reasoning, supposes those to include, with several other articles, both natural and accidental, point his view and affection to a particular object; and, of course, contract that general, rambling regard, which was lost and useless among the undistinguished crowd, into a peculiar and permanent attachment to one woman, which ordinarily terminates in the most important, venerable, and delightful connection in life.

The union of the sexes is the end of love. This union is perfectly agreeable to the design of nature; it must therefore be perfectly innocent, and the affection itself is not to be suppressed. If your heart be naturally tender, endeavour not to render it insensible; but let your tenderness be fixed upon such objects as will not obstruct you in a virtuous course, or rather love only such as will

assist you to pursue it. Your tender affection will not be the less gratified for making such a choice; nay, you can never enjoy true satisfaction from love that is not thus directed: there can be no friendship without love. The union of two lovers, without virtuous dispositions, is not love; it is an odious association, by which they become partners in vice, and accomplices in each other's crimes.

Love being the sympathetic bond of two minds, it is in the qualities of the mind that we must search for this sympathy; and here the first and principal, and by which we are to judge of all others, is the *love of virtue*; for there can be no present more fatal than a heart that is a stranger to virtuous sentiments, since this cannot be accepted without risking our own innocence. In an union so strict as that of lovers, sentiments and habits are communicated imperceptibly; and we are too well informed, by experience, that the bad are more easily caught than the good. The disorders of the mind are much more contagious than those of the body; its spots infect and defile all those who are so imprudent as to touch, or approach too near.

No solid happiness can be reasonably expected from this passion, except you love with delicacy a person worthy of your tenderest affection. Without this condition you will infallibly be unhappy, either by the inconstancy of the person beloved, or by your own; and then you will find by experience, that what you thought to be love was not really so; for love is always constant, your's was nothing more than a conformity of taste for pleasure.

This generous passion, when it is perfectly sincere, will never excite us to the commission of any fault, which may wound either our conscience or
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our honour. We need, therefore, be in no pain for the morals of the lover, since the tender passion has a tendency to improve and exalt every virtue. It renders the heart less fierce, the temper more pliable, humane, and generous. The lover is accustomed to bend his will to that of the dear object of his affection; and, by this means, he has the happiness of contracting the habit of commanding, controuling, and even suppressing his desires; and of conforming his taste and inclinations to places, times, and circumstances. But it is quite otherwise when a person is hurried away by those impulses of a wanton appetite, which gross feeders confound with love.

Grave men are most constant, gay men most amorous, but serious men most loving.

No fruit has a more precise marked period of maturity than love; if neglected to be gathered at that time, it will certainly fall to the ground, and die away.

There is no more than one sort of love, but there are a thousand different copies of it.

E X A M P L E S.

THE intentions of Erastus are very honourable; he has a passionate fondness for Isabella, which is easily discovered in the advantageous picture he gives of her; yet there appears one feature wanting to finish the portrait: he says nothing of the character and disposition of her mind. These are not what affect him. Her beauty, her graceful air, her lively gaiety, have irresistible charms; these are enough for him, and he imagines there can be no greater happiness than the possession of so lovely a person. While under the beams of her eyes, he is transported with ex-

tasy ; but when she is absent, languishes and pines in restless uneasiness. Is not this love ? Eraustus thinks it is ; and believes he is more passionately in love than any other man upon earth : but I see from whence his error springs ; he mistakes for love what is only a corporeal appetite.

NEVER did love appear more ardent than between Lysander and Daphne. Innumerable obstacles stood in their way, over which their courage enabled them to triumph. Bolts, bars, and walls secured the fair prisoner. Three or four prudish jailors with a devout twang of the nose exhorted her to continence ; and proposing themselves for an example, invited her to sigh like them for no other husband than the spouse in the Canticles : but a ladder delivered her at once from the cloisters and these lectures. Lysander, whose father at the same time was endeavouring to disinherit him, preferred the interest of his heart to that of his fortune, and the possession of Daphne to the ties of blood. He fled with her to vow at the foot of the altar an eternal fidelity. The first year is not yet past, and Lysander is already false. Daphne weeps, sighs, and laments : however, she has comforters who may one day help her to revenge his perfidy. But what can be the cause of this sudden change ? Lysander and Daphne had mistaken for love the powerful impulses of a warm constitution. This deceived them, and as they are both impatient and impetuous spirits, their vexations and disappointments are as keen as their appetites are violent.

CALISTA was young and beautiful, blest with an uncommon share of solid sense enlivened by the most sprightly wit. Agathocles exceeded
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her very little in point of age; he was well made, brave, and prudent. He had the good fortune to be introduced at Calista's, where his looks, wandering indifferently over a brilliant circle, soon distinguished and fixed upon her; but endeavouring to recover himself from the short extasy which his first glance produced, he immediately reproached himself as being guilty of rudeness and disregard to the rest of the company; and this fault he endeavoured to repair, by looking round upon other objects. Vain attempt! they are attracted by an irresistible charm, and again turned towards Calista. He blushed as well as she, whilst a sweet emotion hitherto unfelt played about his heart and disconcerted all his looks. They both became at the same time more timid and more curious. With pleasure he gazed at Calista, and yet could not do it without trembling: whilst she, secretly pleased with this flattering preference, looked at him by stealth. They were both afraid, but especially Calista, of being caught by the other in the fact, and both were so almost every moment. The hour of separation came, and they thought came too soon. They made painful reflections on the rapidity of time. Imagination, however, did not suffer a total separation to take place: for the image of Calista was deeply engraven on the mind of Agathocles, and the lineaments of his person were as strongly impressed on that of Calista. They both appeared less cheerful the rest of the day; a lively and interesting sentiment, whatever it was, employed their minds, which no amusement could banish. It was two days before they saw each other again; and though during this interval their whole time had been filled up, either by business or recreations, they both felt a languid anxiety which ren-

dered every thing insipid, a void in their minds which we want words to define, and of which they knew not the cause; but discovered it the very instant at their meeting: for the perfect contentment, the soothing delight, which they tasted in the presence of each other, would not suffer them to be longer ignorant of the cause of their melancholy. Agathocles now collected himself, and assumed the courage to address Calista; he accosted her with the most polite and obliging expressions, and for the first time enjoyed the happiness of a particular conversation with her. He had hitherto seen only her exterior charms: he now discovered the beauties of her mind, the integrity of her heart, the dignity of her sentiments, and the delicacy of her wit; but what still more delighted him, was the pleasing hope that she did not think him unworthy of her esteem. From this time his visits became very frequent; in every one of which he discovered some new perfection. This is the characteristic of real merit; it is a gainer by being laid open to the inspection of a judicious eye. A man of understanding will soon be disgusted with the wanton, the foolish, and the giddy: but if he has conceived a passion for a woman worthy of himself, time, so far from weakening his attachment, can only serve to increase and strengthen it.

The fixed inclination of Agathocles made him now sensible, that what he felt for Calista was love; and that of the most tender and passionate kind. This he knew; but Calista was still unacquainted with it, or at least had never learnt it from his lips. Love is timorous and diffident: a bold and daring suitor is not the lover of the lady he addresses; the only object of his love is *pleasure*. At last he took the resolution to lay open his heart

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to Calista, but not in the studied language of a romantic passion. "Lovely Calista," said he, "ingenuously, it is not merely esteem that engages me to you; but the most passionate and tender affection. I feel that I cannot live without you. Can you without reluctance resolve to make me happy? I have hitherto loved without offending you, this is a tribute which your merit demands; but may I flatter myself with the hope, that you will make me some small return?" A coquette would have affected to be displeased; but Calista not only heard her lover without interruption, but answered him without severity, and permitted him to hope. Nor did she put his constancy to a needless trial. The happiness for which he sighed was deferred no longer than was proper to make the necessary preparations. The marriage-settlements were easily adjusted, for in these, sordid interest had no share; this solemn contract chiefly consisted in a mutual exchange of hearts, and this was already performed. What will be the lot of this newly wedded pair? I will venture to foretel that it will be the happiest that mortals can enjoy on earth. No pleasure is comparable to that which affects the heart; nor does any other affect it with such exquisite delight as the pleasure of loving and being beloved. To this tender union of souls we can never apply the words of Democritus, that "the pleasure of love is only a short epilepsy." He without doubt had that sensual pleasure in his thought, which is so different from love, that the enjoyment may be without the passion, and the passion without the enjoyment. Their love will be constant. This I dare prophesy, and I know the cause: their passion is not founded on the dazzling charms of beauty, they are both the friends of virtue: they

love each other on this account ; their love, therefore, will last as long as their virtue, and the continuance of that is secured by their union : for nothing can secure our perseverance in the paths of wisdom so effectually as having incessantly a loving and beloved example walking before us. Their felicity can never be disturbed unless by those disasters and misfortunes from which their mutual tenderness cannot shelter them : but supposing these should fall to their share, they would then only partake of the common lot of mankind. Those who have never tasted the tender delights of love are equally exposed to disappointment ; and the lover is at least a gainer, with respect to those pleasures which are of great account in the estimation of the value of life. Add to this, that love will greatly diminish the sense of their misfortunes. It has the peculiar virtue of rendering the sufferings of two well-paired hearts less acute, and their delights more exquisite. It would seem as if by communicating their distresses, each one felt but half their weight : while, on the contrary, their satisfactions are doubled by the participation. As a squadron of soldiers is with more difficulty defeated in proportion to its closeness, so the happy pair resist the attacks of trouble and adversity with so much the more strength and success as they are firmly united.

LUXURY.

L U X U R Y.

S E N T I M E N T S.

THAT which is splendor, sumptuousness, and magnificence, in people of quality, is in private men extravagance, folly, and impertinence.

It is a sure and ancient maxim in politics, That to humour the people, in enervating themselves with expensive pleasures and feasts, shews, and luxury, pomp and delicacy ; to alienate them from what is solid and praise-worthy ; and contrive baits for their depraved fancies, is to make the greatest advances to a despotic power.

If sensuality were pleasure, beasts are happier than men. Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate age, that grandeur and equipage are looked upon as more indispensable than charity ; and those creatures which contribute merely to our pomp, or our diversion, are more tenderly and sumptuously maintained, than such as are in necessity among ourselves.

Pray what were you made for ? (says the emperor Aurelius) for your pleasures ! Common sense will not bear so scandalous an answer.

The declension of manners in any state is always attended with that of empire and dominion.

EXAMPLES.

E X A M P L E S.

WHAT made the Persian troops in Cyrus's time looked upon to be invincible, was the temperate and hard life to which they were accustomed from their infancy. Add to this the influence of the prince's example, who made it his ambition to surpass all his subjects in regularity, was the most abstemious and sober in his manner of life, as plain in his dress, and as much inured to hardships and fatigue as any of his subjects, and the bravest and most intrepid in the time of action. What might not be expected from a people so formed and so trained up? By them it was that Cyrus conquered a great part of the world. After all his victories he continued to exhort his army and people not to degenerate from their ancient virtue, that they might not eclipse the glory they had acquired; but carefully preserve that simplicity, sobriety, temperance, and love of labour, which were the means by which they had obtained it. But, alas, it was not long ere Cyrus himself sowed the first seeds of that luxury which soon overspread and corrupted the whole nation: for being to shew himself on a particular occasion to his new conquered subjects, he thought proper, in order to heighten the splendor of his regal dignity, to make a pompous display of all the magnificence and shew, that could be contrived to dazzle the eyes of the people. Among other things he changed his own apparel, as also that of his officers, giving them all garments richly shining with gold and purple, instead of their Persian clothes, which were plain and simple. To be all of a piece, the plain and decent furniture of his palace was exchanged for vessels of gold
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and silver without number, and then the most exquisite meats, the rarest birds, and the costliest dainties were procured, though not without an immense expence, from the most distant places. It must be acknowledged that the rank of kings requires a suitable grandeur and magnificence, which may on certain occasions be carried even to a degree of pomp and splendor : but princes possessed of real and solid merit, have a thousand ways of making up what they may seem to lose, by retrenching some part of their outward state and magnificence. Cyrus himself had found by experience, that a king is more sure of gaining respect from his people by the wisdom of his conduct, than by the greatness of his expences ; and that affection and confidence produce a closer attachment to his person, than a vain admiration of unnecessary pomp and grandeur. Be that as it will, Cyrus's last example became very contagious ; his courtiers, his generals, and officers first caught the infection, and in time carried their extravagance and luxury to such an excess as was little better than downright madness. This taste for vanity and expence having first prevailed at court, soon spread itself into the cities and provinces, and in a little time infected the whole nation, and was one of the principal causes of the ruin of that empire which Cyrus himself had founded.

What is here said of the fatal effects of luxury is not peculiar to the Persian empire. The most judicious historians, the most learned philosophers, and the profoundest politicians, all lay it down as a certain indisputable maxim, that wherever luxury prevails, it never fails to destroy the most flourishing states and kingdoms ; and the experience of all ages and nations does but too clearly demonstrate this maxim.

Ancient

Ancient authors seem to have strove who should most extol the innocence of manners that reigned amongst the Scythians, by magnificent encomiums.

Homer in particular, whose opinion ought to be of great weight, calls them, *The most just and upright of men.*

That of Horace* I shall transcribe at large. The poet does not confine it intirely to them, but joins the Getæ with their near neighbours. It is in that beautiful ode where he inveighs against the luxury and irregularities of the age he lived in. After having told us that peace and tranquillity of mind is not to be procured either by immense riches or sumptuous buildings, he adds, "An hundred times happier are the Scythians, who roam about in their itinerant houses, their waggon; and happier even are the frozen Getæ. With them the earth, without being divided by land-marks, produceth her fruits, which are gathered in common. There each man's tillage is but of one year's continuance; and when that term of his labour is expired, he is relieved by a successor, who takes his place, and manures the ground on the same conditions. There the innocent step-mother forms no cruel designs against

* *Campestres melius Scythæ*

(*Quorum plaustra vagas ritè trahunt domos*) :

Vivunt, et rigidi Getæ ;

Immetata quibus jugera liberas

Fruges et cererem ferunt ;

Nec cultura placet longior annua :

Defunctumque laboribus

Æquali recreat sorte vicarius.

Illic matre carentibus

Privignis mulier temperat innocens :

Nec dotata regit virum

Conjux, nec nitido fudit adultero.

Certo sordere castitas

Et peccare nefas, aut pretium est mori. Hor. l. iii. Od. 24.

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the lives of her husband's children by a former wife. The wives do not pretend to domineer over their husbands on account of their fortunes, nor are they to be corrupted by the insinuating language of spruce adulterers. The greatest portion of the maiden, is her father and mother's virtue, her inviolable attachment to her husband, and her perfect disregard to all other men. They dare not be unfaithful, because they are convinced that infidelity is a crime, and its reward is death."

Justin finishes his character of the Scythians with a very judicious reflection: "It is a surprising thing, says he, that an happy natural disposition, without the assistance of education, should carry the Scythians to such a degree of wisdom and moderation, as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences: so much more effectual and advantageous was the ignorance of vice in the one, to the knowledge of virtue in the other!"

When we consider the manners and character of the Scythians, without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great resemblance to that of the patriarchs, who had no fixed habitation, who had no other occupation than that of feeding their flocks and herds, and who dwelt in tents? Can we believe this people were much to be pitied for not understanding, or rather for despising the use of good and silver * †

* *Aurum irreperitum & sic melius situm
Cum terra celat, spernere fortior
Quam cogere humanos in usus
Omne sacrum rapiente dextra.* HOR.

Is it not to be wished, that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and instruments of all vices and iniquity? Were those nations that had them in the greatest plenty, more healthful or robust than the Scythians? Did they live to a greater age than they? or did they spend their lives in greater freedom and tranquillity, or a greater exemption from cares and trouble? Quite the reverse. Let us acknowledge it, to the shame of ancient philosophy; the Scythians; who did not particularly apply themselves to the study of wisdom, carried it however to a greater height in their practice, than either the Egyptians, Grecians, or any other civilized nations. They did not give the name of goods or riches to any thing, but what, in a human way of speaking, truly deserved that title, as health, strength, courage, the love of labour and liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation; in a word, all such qualities as render a man more virtuous and more valuable.

But at length (who could believe it?) luxury, that might be thought only to thrive in an agreeable and delightful soil, penetrated into this rough and uncultivated region, and breaking down the fences which the constant practice of several ages founded in the nature of the climate, and the genius of the people had set against it, did at last effectually corrupt the manners of the Scythians, and bring them, in that respect, upon a level with other nations where it had long been predominant. It is Strabo that acquaints us with this particular, which is well worth our notice; he lived in the time of Augustus and Tiberius; after
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he had greatly commended the simplicity, frugality, and innocence of the ancient Scythians, and their extreme aversion to all dissimulation and deceit, he owns that their intercourse in later times with other nations had extirpated those virtues, and planted the contrary vices in their stead. "One would think," says he, "that the natural effect of such an intercourse with civilized and polite nations should have consisted only in rendering them more humanized and courteous, by softening that air of savageness and ferocity which they had before; but instead of that, it introduced a total dissolution of manners amongst them, and quite transformed them into different creatures." It is undoubtedly in reference to this change, that Athenæus says, "the Scythians abandoned themselves to voluptuousness and luxury, at the same time that they suffered self-interest and avarice to prevail amongst them." Strabo, in making the remark above-mentioned, does not deny but that it was to the Romans and Grecians this fatal change of manners was owing. "Our example," says he, "has perverted almost all the nations of the world: by carrying the refinements of luxury and pleasure amongst them, we have taught them insincerity and fraud, and a thousand kinds of shameful and infamous arts to get money." It is a miserable talent, and a very unhappy distinction, for a nation through its ingenuity in inventing modes and refining upon every thing that tends to nourish and promote luxury, to become the corrupter of all its neighbours, and the author, as it were, of their vices and debauchery. To these vices succeeded a softness and effeminacy which rendered them an easy prey to enemies. STRABO,
l. vii.

l. vii. p. 301. JUST. l. ii. c. 2. ATHEN. l. xii. p. 524. ROLL. ANT. HIST. vol. iii. 147.

DAVILA tells us that in an interview and semblance of treaty with the king of Navarre, Catherine of Medicis broke the prince's power more with the insidious gaieties of her court than many battles before had done.

THERE is a single passage in Herodotus that might supply the place of many examples. When Cyrus had received an account that the Lydians had revolted from him, he told Cræsus, with a good deal of emotion, that he had almost determined to make them all slaves. Cræsus begged him to pardon them: "But," says he, "that they may no more rebel, or be troublesome to you, command them to lay aside their arms, to wear long vests and buskins, i. e. to vie with each other in the elegance and richness of their dress. Order them to sing and play on the harp, let them drink and debauch, and you will soon see their spirits broken, and themselves changed from men to women, so that they will no more rebel, or give you any uneasiness;" and the event answered the advice.

The luxury of Capua destroyed the bravest army which Italy ever saw, flush'd with conquest, and commanded by Hannibal. The moment Capua was taken, that moment the walls of Carthage trembled. They caught the infection, and grew fond of pleasure; which rendered them effeminate, and of course an easy prey to their enemies.

WHAT

WHAT was it destroyed the republic of Athens, but the conduct of Pericles, who, by his pernicious politics, first debauched the people's minds with shews and festivals, and all the studied arts of ease and luxury, that he might, in the mean time, securely guide the reins of empire, and riot in dominion? He it was that first laid the foundation of Philip's power: nor had a man of Macedon ever thought of enslaving Greece, if Pericles had not first made them slaves to pleasure.

IT is to the victory over Antiochus, and the conquest of Asia, that Pliny dates the corruption of the manners of the Roman commonwealth, and of the fatal change that happened in it by introducing at Rome, with the riches it brought thither, a taste for luxury and voluptuousness. Asia*, conquered by the arms of Rome, in its turn conquered Rome by its vices. † Foreign riches put an end to the love of industry and the ancient simplicity which had been the principles of its honour and strength. Luxury‡, which entered Rome as in triumph, with the superb spoils of Asia, brought with it in its train all kinds of disorders and crimes, made more havock than the most numerous armies could have done, and in that manner avenged the conquered globe. Thus the face of the state was changed, virtue, valour, and disinterestedness were no longer esteemed;

* Armis vicit, vitis victus est. SEN. DE ALER.

† Prima peregrinos obfecit pecunia mores
Intulit, et turpi fregerunt secula luxu
Divitiæ molles —

‡ Nullum crimen abest facinusque libidinis, ex quo
Paupertas Roma perit —

favlor armis

Luxuria incubuit, victumque ulciscitur orbem.

JUV. SAT. vi.

the opposite vices prevailed, and the government, from just and wise, became tyrannical and insupportable *

ENGLAND is now a rich, victorious, polite, and scientific nation. Now therefore is the time that we ought to keep a more than ordinary watchful eye over our manners; and establish a few needful restraints, to preserve, *as long as we can*, some degree of industry, frugality, and fortitude, alive among us, that the day may be late in which we are to sink; for sink we certainly shall, under our prosperity, as the nations of past ages have done before us.

WHAT is this subtle secret poison, which thus lurks under the pomp of luxury and the charms of pleasure, and is capable of enervating at the same time both the whole strength of the body, and the vigour of the mind? It is not very difficult to comprehend why it has this terrible effect. When men are accustomed to a soft and voluptuous life, can they be very fit for undergoing the fatigues and hardships of war? Are they qualified for suffering the rigour of the seasons, for enduring hunger and thirst, for passing whole nights without sleep upon occasion, for going through continual exercise and action, for facing danger, and despising death? The natural effect of voluptuousness and delicacy, which are the inseparable companions of luxury, is to render them subject to a multitude of false wants and necessities, to make their happiness depend upon a thousand trifling conveniencies and superfluities,

* Hæc primo paulatim crescere, interdum vindicari. Post, ubi contagio quasi pestilentia, invasit, civitas immutata, imperium, ex justissimo atque optimo, crudele intolerandumque factum.

SALLUST. BEL. CATIL.
which

which they can no longer be without, and to give them an unreasonable fondness for life on account of a thousand secret ties and engagements that endear it to them, and which by stifling in them the great motives of glory, of zeal for their prince, and love for their country, render them fearful and cowardly, and hinder them from exposing themselves to dangers which may in a moment deprive them of all those things wherein they place their felicity.

MAGISTRATE.

SENTIMENTS.

THE judge, in giving his suffrage, ought not to consider himself as alone, nor that he is at liberty to pronounce according to his own inclinations ; but to represent to himself that he has around him, law, religion, equity, integrity, and fidelity, which form his council, and ought to dictate his words.

In the same manner as the people are subservient to the magistrates, magistrates are subservient to the laws ; and it may be truly said, that the magistrate is a speaking law, and the law a mute magistrate.

Religion in a magistrate strengthens his authority, because it procures veneration, and gains repute to it ; and in all the affairs of this world so much reputation is indeed so much power.

Titles of honour conferred on such as have no personal merit, are at best but the royal stamp set upon base metal.

It is not the place that maketh the person, but the person that maketh the place honourable.

Men must have public minds, as well as salaries; or they will serve private ends at the public cost. It was Roman virtue that raised the Roman glory.

The world is a theatre; the best actors are those that represent their parts most naturally; but the wisest are seldom the heroes of the play. It is not to be considered who is prince, or who is peasant; but who acts the prince, or the peasant best.

EXAMPLES.

BY the taking of Syracuse all Sicily became a province of the Roman empire; and Sicily would have been happy in being governed by the Romans, if they had always given her such magistrates as Cicero, knowing like him in the obligations of his functions, and like him intent upon the due discharge of it. It is highly pleasing to hear him explain himself upon this subject.

After having invoked the gods as witnesses of the sincerity of what he was going to say, he proceeds thus, "In all the employments with which the Roman people have honoured me to this day, I have ever thought myself obliged, by the most sacred ties of religion, worthily to discharge the duties of them. When I was made questor, I looked upon that dignity, not as a gratuity conferred upon me for my particular use, but as a deposit confided to my vigilance and fidelity. When I was afterwards sent to act in that office, I thought all eyes were turned upon me, and that my person and administration were in a manner exhibited as a spectacle to the view of all the world;

world ; and in this thought I not only denied myself all pleasures of an extraordinary kind, but even those which are authorised by nature and necessity. I am now intended for ædile. I call the gods to witness, that how honourable soever this dignity seems to me, I have too just a sense of its weight not to have more solicitude and disquiet than joy and pleasure from it : so much I desire to make it appear, that it was not bestowed upon me by chance or the necessity of being filled up ; but conferred deservedly by the choice and discernment of my country." CIC. VERR. vii. n. 35.

THE young people of Athens, dazzled with the glory of Themistocles, Cimon, and Pericles, and full of a wild ambition, after having received, for some time, the lessons of the Sophists, who promised to make them great politicians, conceived themselves capable of every thing, and aspired at the highest employments. One of these, named Glauco, had taken it so strongly into his head to enter upon the administration of public affairs, that none of his friends were able to divert him from a design so little consistent with his age and capacity. Socrates, meeting him one day, very genteelly engaged him in a conversation upon the subject. " You are desirous then of a share in the government of the republic ?" said Socrates. " True," replied Glauco. " You cannot have a more honourable design," answered Socrates ; " for if you succeed you will have it in your power to serve your friends effectually, to aggrandize your family, and to extend the confines of your country. You will make yourself known not only to Athens, but throughout all Greece ; and perhaps your renown, like that of Themistocles, may spread abroad among the barbarous

barous nations." So smooth and insinuating a prelude was extremely pleasing to the young man. He staid willingly, and the conversation continued. "Since you desire to be esteemed and honoured, no doubt your view is to be useful to the public?" "Certainly." "Tell me then, I beseech you, in the name of the gods, what is the first service you propose to render to the state?" As Glauco seemed at a loss, and meditated upon what he should answer, "I presume," continued Socrates, "it is to enrich it, that is to say, to augment its revenues." "My very thought." "You are well versed then, undoubtedly, in the revenues of the state, and know perfectly to what they amount; you have not failed to make them your particular study, in order that if a fund should happen to fail by any unforeseen accident, you might be able to supply the deficiency by another." "I protest," replied Glauco, "that never entered into my thoughts." "At least you will tell me to what the expences of the republic amount; for you must know the importance of retrenching such as are superfluous." "I own," says Glauco, "I am as little informed in this point as the other." "You must therefore defer your design of enriching the state to another time, for it is impossible you should do it whilst you are unacquainted with its revenues and expences." "But," said Glauco, "there is still another means which you have not mentioned; a state may be enriched by the ruin of its enemies." "You are in the right," replied Socrates; "but that depends upon its being the strongest, otherwise it incurs the danger of losing what it has. For which reason, he who talks of engaging in a war, ought to know the forces on both sides; that if he finds his own party strongest, he may
boldly

boldly advise the war, and if weakest, dissuade the people from undertaking it. Now do you know the strength of our republic, and that of our enemies, by sea and land? Have you a state of them in writing? Be so kind as to let me see it." "I have it not at present," said Glauco. "I see then," said Socrates, "that we shall not presently enter into a war, if you are charged with the government: for you have abundance of enquiries to make, and much pains to go through, before you will resolve upon it."

He ran over several other articles no less important, with which Glauco was equally unacquainted, till he brought him to confess how ridiculous those people were who have the rashness to intrude into government, without any other preparation for the service of the public, than that of an high esteem for themselves and an immoderate ambition of rising to the first places and dignities. "Have a care, dear Glauco," said Socrates, "lest a too warm desire of honours should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light." Glauco improved from the wise admonitions of Socrates, and took time to inform himself in private before he ventured to appear in public. This is a lesson for all ages, and may be very useful to persons in all stations and conditions in life.

A MAN must be very simple to believe that the mechanic arts are to be acquired without the help of proper masters, and that the knowledge requisite in the governing states, which is the highest degree of human prudence, demands no previous labour and application. The great care which Socrates took in regard to those who aspired

at public employments, was to form their manners upon the solid principles of probity and justice ; and especially to inspire them with a sincere love of their country, with the most ardent passion for the public good, and an high idea of the power and goodness of the gods ; because without these qualities, all other abilities serve only to render men more wicked and more capable of doing evil. XENOPH. MEMORAB. l. iv. p. 800.

I DO not know whether the young Adrastus is a good judge ; but I know his morals, his pleasures, and amusements : he is sportful, sprightly, amorous, volatile, and indolent. He conceived an aversion to books in his infancy, which has continued ever since ; especially law cases, reports, and precedents. He is somewhat less prejudiced against pamphlets ; he has turned over several Tragedies and Comedies. He loves good cheer, and above all, long suppers ; he is fond of gaming, dancing, arms, and horses : no amusements, but those which are sedentary, come amiss to him. You perceive I had my reasons for acquainting you at first that Adrastus was a magistrate ; since, if you had judged of him only by his picture, you would doubtless have taken him for a young officer, or a page of the back-stairs.

CLOSE to Adrastus sits the gouty Menalippus, an ancient judge, whose knack at determining causes by rote, acquired by sixty years practice, serves to supply his want of capacity. He knows what a young barrister would say at first sight : he therefore indulges himself in a profound sleep while the cause is pleading, and yet gives his opinion of it when it is over. His age and infirmities secure him from being perverted by the solicitations

solicitations of the fair; and on this side his integrity is invulnerable. If any charms have the power to seduce him, they must be the charms of gold: but then the sum must be equivalent to the service; his virtue disdains the temptation of an ordinary bribe.

There is no reason to fear his being influenced to neglect his duty by tenderness or compassion; or that the remorse, the anguish and despair of the criminal should melt his zeal for justice into pity. When a convict is to be sentenced to capital punishment, assure yourself that he will not lose the opportunity of doing it: this is an act of that authority of which he is jealous. His heart has been so long hardened against prayers and tears, he has been so long an intrepid spectator of executions and death, that he would rather send twenty innocent persons to the gallows, than suffer one guilty to escape. If there were on the bench twenty such judges as Adrastus and Menalippus, can it be imagined that innocence would be a sufficient security against condemnation?

MAGNANIMITY.

SENTIMENTS.

MMAGNANIMITY is sufficiently defined by its name; yet we may say of it, that it is the good sense of pride, and the noblest way of acquiring applause. It renders the soul superior to the trouble, disorder, and emotion which the appearance of great danger might excite; and it

is by this quality that heroes maintain their tranquillity, and preserve the free use of their reason in the most surprising and dreadful accidents.

It admires the same quality in its enemy ; and fame, glory, conquests, desire of opportunities to pardon and oblige their opposers, are what glow in the minds of the brave. Magnanimity and courage are inseparable.

EXAMPLES.

THE inhabitants of Privernum being subdued and taken prisoners after a revolt, one of them being asked by a Roman senator, who was for putting them all to death, what punishment he and his fellow captives deserved, answered with great intrepidity, " We deserve that punishment which is due to men who are jealous of their liberty, and think themselves worthy of it." Plautinus perceiving that his answer exasperated some of the senators, endeavoured to prevent the ill effects of it, by putting a milder question to the prisoner : " How would you behave," says he, " if Rome should pardon you?" " Our conduct," replied the generous captive, " depends upon yours. If the peace you grant be an honourable one, you may depend on a constant fidelity on our parts : if the terms of it be hard and dishonourable, lay no stress on our adherence to you." Some of the judges construed these words as menaces ; but the wiser part finding in them a great deal of magnanimity, cried out, that a nation whose only desire was liberty, and their only fear that of losing it, was worthy to become Roman. Accordingly a decree passed in favour of the prisoners, and Privernum was declared a municipium. Thus the bold sincerity of one man saved his country, and gained it

it the privilege of being incorporated into the Roman state. LIV. lib. viii. c. 20, 21.

SUBRIUS FLAVIUS, the Roman tribune, being impeached for having conspired against the life of the emperor Nero, not only owned the charge, but gloried in it. Upon the emperor's asking him what provocation he had given him to plot his death? "Because I abhorred thee," said Flavius, though there was not in the whole army one more zealously attached to thee than I, so long as thou didst merit affection; but I began to hate thee when thou becamest the murderer of thy mother, the murderer of thy brother and wife, a charioteer, a comedian, an incendiary, and a tyrant." Tacitus tells us, that the whole conspiracy afforded nothing which proved so bitter and pungent to Nero as this reproach. He ordered Flavius to be immediately put to death, which he suffered with amazing intrepidity. When the executioner desired him to stretch out his neck valiantly, "I wish," replied he, "thou mayest strike as valiantly."

SULPICIUS ASPER, the centurion, another of the conspirators, being asked by Nero, Why he had conspired against him? answered in a few words: "Because there was no other relief against thy abominable enormities."

WHILE Athens was governed by the thirty tyrants, Socrates the philosopher was summoned to the senate house, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates flatly

refused, and not satisfied therewith, added also his reasons for such refusal. "I will never willingly," said he, "assist an unjust act." Chericles sharply replied, "Dost thou think, Socrates, to talk always in this high style, and not to suffer?" "Far from it," added he, "I expect to suffer a thousand ills, but none so great as to do unjustly." LIFE OF SOCRATES.

ALEXANDER the Great, having totally defeated the numerous army of Porus, an Indian prince, of great courage and prudence, desired to see him. After much intreaty, Porus consented, and accordingly set forward. Alexander, who had been told of his coming, advanced forward in order to receive him, with some of his train. Being come pretty near, Alexander stopped, purposely to take a view of his stature and noble mien, he being much above the common height *. Porus did not seem dejected at his misfortune, but came up with a resolute countenance, like a valiant warrior, whose courage in defending his dominions ought to acquire him the esteem of the brave prince who had taken him prisoner. Alexander spoke first, and with an august and gracious air asked him, "How he desired to be treated?" "Like a king," replied Porus. "But," continued Alexander, "do you ask nothing more?" "No," replied Porus, "all things are included in that single word." Alexander, struck with this greatness of soul, the magnanimity of which seemed heightened by distress, did not only restore him his kingdom, but annexed other provinces to it, and treated him with the highest testimonies of honour, esteem, and friendship.

* History says he was seven feet and a half high. QUINT. CURT. JUSTIN.

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Porus was faithful to him till his death. It is hard to say, whether the victor or the vanquished best deserved praise on this occasion.

WHEN the Scythian ambassadors waited on Alexander the Great, they gazed attentively upon him for a long time without speaking a word, being very probably surprised (as they formed a judgment of men from their air and stature) to find that his did not answer the high idea they entertained of him from his fame. At last, the oldest of the ambassadors addressed him thus ; “ Had the gods given thee a body proportionable to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst touch the East, and with the other the West, and, not satisfied with this, thou wouldst follow the sun, and know where he hides himself. But what have we to do with thee ? we never set foot in thy country. May not those who inhabit woods be allowed to live without knowing who thou art, and whence thou comest ? We will neither command over, nor submit to any man. And that thou mayest be sensible what kind of people the Scythians are, know, that we received from heaven, as a rich present, a yoke of oxen, a plow-share, a dart, a javelin, and a cup. These we make use of, both with our friends and against our enemies. To our friends we give corn, which we procure by the labour of our oxen ; with them we offer wine to the gods in our cup ; and with regard to our enemies, we combat them at a distance with our arrows, and near at hand with our javelins. But thou, who boastest thy coming to extirpate robbers, thou thyself art the greatest robber upon earth. Thou hast plundered all nations thou overcamest : thou hast possessed thyself

of Lydia, invaded Syria, Persia, and Bactriana ; thou art forming a design to march as far as India, and now thou comest hither to seize upon our herds of cattle. The great possessions thou hast, only make thee covet more eagerly what thou hast not. If thou art a god thou oughtest to do good to mortals, and not deprive them of their possessions. If thou art a mere man, reflect always on what thou art. They whom thou shalt not molest will be thy true friends, the strongest friendships being contracted between equals ; and they are esteemed equals who have not tried their strength against each other : but do not imagine that those whom thou conquerest can love thee." This is Alexander's exact character, and in which there is nothing to be rejected. Q. CURT.

POLYXENUS, Dionysius's brother-in-law, who had married his sister Thesta, having joined in a conspiracy against him, fled from Sicily, to avoid falling into the tyrant's hands. Dionysius sent for his sister, and reproached her very much for not apprising him of her husband's intended flight, as she could not be ignorant of it. She replied, without expressing the least surprise or fear, " Have I then appeared so bad a wife to you, and of so mean a soul, as to have abandoned my husband in his flight, and not to have desired to share in his dangers and misfortunes ? No ! I knew nothing of it ! or I should have been much happier in being called the wife of Polyxenus the exile, in all places, than in Syracuse, the sister of the tyrant."

Dionysius could not but admire an answer so full of spirit and generosity ; and the Syracusans, in general, were so charmed with her magnanimity, that after the tyranny was suppressed, the same honours,

honours, equipage, and train of a queen, which she had before, were continued to her during her life; and after her death, the whole people attended her body to her tomb, and honoured her funeral with an extraordinary appearance. **PLUT. IN DION.**

RICHARD the First, king of England, having invested the castle of Chalus, was shot in the shoulder with an arrow; an unskilful surgeon endeavouring to extract the weapon, mangled the flesh in such a manner, that a gangrene ensued. The castle being taken, and perceiving he should not live, he ordered Bertram de Gourdon, who had shot the arrow, to be brought into his presence. Bertram being come: "What harm," said the king, "did I ever do thee, that thou shouldst kill me?" The other replied with great magnanimity and courage, "You killed with your own hand my father and two of my brothers, and you likewise designed to have killed me. You may now satiate your revenge. I should cheerfully suffer all the torments that can be inflicted, were I sure of having delivered the world of a tyrant, who filled it with blood and carnage." This bold and spirited answer struck Richard with remorse. He ordered the prisoner to be presented with one hundred shillings and set at liberty; but Maccardec, one of the king's friends, like a true ruffian, ordered him to be flayed alive. **RAPIN, A. D. 1199.**

ONE of the favourites of king Henry V. when prince of Wales, having been indicted for some misdemeanor, was condemned, notwithstanding all the interest he could make in his favour; and he was so incensed at the issue of the trial, that he struck the judge on the bench. This magistrate,

trate, whose name was Sir William Gascoign, acted with a spirit becoming his character. He instantly ordered the prince to be committed to prison : and young Henry by this time sensible of the insult he had offered the laws of his country, suffered himself to be quietly conducted to gaol by the officers of justice. The king, (Henry IV.) who was an excellent judge of mankind, was no sooner informed of this transaction, than he cried out in a transport of joy, " Happy is the king who has a magistrate possessed of courage to execute the laws ; and still more happy, in having a son who will submit to such chastisement !" **HIST. ENG.**

THE love of liberty, and a true devotion to its cause, seems to have been implanted by nature in the breasts of our forefathers ; it shone in the persons and characters of the Silures, a powerful, hardy, and warlike nation, who inhabited the counties of Hereford, Monmouth, and the adjacent provinces of South-Wales. It shone particularly in the character and person of their monarch Caractacus, a prince of noble birth and an undaunted spirit. Though his forces were inferior to the Romans, who invaded his dominions, yet he defended himself with invincible bravery for nine years successively : but being at last defeated in a pitched battle with Ostorius, he fled to his mother-in-law Cartismundua, queen of the Brigantines, who treacherously seized his person, and betrayed him to the Romans, by whom he was sent with the rest of his family, in chains, to Rome. The behaviour of Caractacus in that metropolis of the world was truly great. When brought before the emperor, he appeared with a manly, decent, and composed countenance, and addressed

addressed himself to Claudius in the following harangue:

"If in my prosperity the moderation of my conduct had been equivalent to my birth and fortune, I should have come into this city not as a captive but as a friend: nor would you, Cæsar, have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate is to me dishonourable, to you magnificently glorious. I once had horses; I once had men; I once had arms; I once had riches: can you wonder I should part with them unwillingly? Although as Romans, you may aim at universal empire, it does not follow that all mankind must tamely submit to be your slaves. If I had yielded without resistance, neither the perverseness of my fortune, nor the glory of your triumph, had been so remarkable. Punish me with death, and I shall soon be forgotten. Suffer me to live, and I shall remain an everlasting monument of your clemency."

The manner in which this noble speech was delivered, affected the whole audience, and made such an impression on the emperor, that he ordered the chains of * Caractacus and his family to be taken off: and Agrippina, who was more than an equal associate in the empire, not only received the captive Britons with great marks of kindness and compassion, but confirmed to them the enjoyment of their liberty. TACITUS.

* As every thing relating to so great a man deserves notice, it would be injurious not to mention the reflection he made on viewing the city, and admiring the beauties of Rome, "Nothing," says he, "surprises me so much, as that the Romans, who have such magnificent palaces of their own, should envy the wretched huts and cabins of the Britons."

CHARLES

CHARLES I. King of England, was a monarch whose principles, conduct, fortune, and death, by powerfully engaging the opposite interests of men, have given rise to bitter and irreconcilable contest. Regarded as the martyr to church and state, the patron of the clergy, the support of the nobility, we behold him, in the representations of a considerable party, adorned with every flower of panegyric. By the bigots of a different persuasion his memory, notwithstanding the tribute he paid to his errors, is held in the highest detestation. Without approving or condemning either party, this we may assert as an incontestable truth, that he bore his fate unparalleled in the annals of princes, with a magnanimity that would have done honour to the best cause in the world. This will appear by a concise recital of his trial, condemnation, and execution, with which every Englishman ought to be acquainted.

During the preparative measures to bring the king to a trial, he, by the direction of the army, was removed from Hurst Castle to Windsor: by the same authority (which at this time was supreme) every symbol of royalty was withdrawn, and it was commanded that he should be served by his attendants without ceremony. From the second of January 1648, to the nineteenth of the same month, the terms of the important trial had been adjusting. The special commission was composed of the prime officers of the army, several members of the lower house, and several citizens of London: it consisted of one hundred and thirty three persons *, and was nominated the high-court

* Though there were 100 nominated to the high commission, there were not above 50 odd who had courage enough to engage personally in the daring office.

of justice. Bradshaw, a lawyer of note, was by his fellow commissioners elected president: Coke was appointed solicitor for the people: Dorislaus Steel and Ask, assistants to the court. Westminster Hall was fitted up for their sitting; and the ceremony with which the whole transaction was conducted, corresponded in pomp and dignity to the singular, the great occasion; a sovereign prince brought before the tribunal of his own subjects, and tried by their delegates for his misgovernment and breach of trust. Deudy, the serjeant at arms to the house of commons, by beat of drum and sound of trumpet, had, in the palace-yard, at the Old Exchange, and in Cheapside, proclaimed to the people the time when the commissioners of the high-court of justice commenced sitting; and that all those who had any thing to say against the king would be heard.

On the 20th of January the commissioners proceeded in state from the Painted Chamber to Westminster Hall. Colonel Humphry carried the sword before the president, serjeant Deudy the mace, and twenty gentlemen (commanded by colonel Fox) attended as his guard of partizans. The royal prisoner, who, for the purpose of his trial, had been removed from Windsor to St. James's, was by a strong guard of musqueteers, conveyed by water to Westminster-Hall. A chair of crimson velvet was prepared for him without the bar, and thirty officers and gentlemen waited with halberts behind it. The solicitor of the commons, in his charge against the king, represented, that Charles Stuart, being admitted king of England, and entrusted with a limited power, had, with the wicked design to erect an unlimited and tyrannical government, traitorously and maliciously

ously levied war against the people and their representatives : that on behalf of the people, he did, for this treasonable breach of trust impeach him as a tyrant, a traitor, a murderer, and a public and implacable enemy to the commonwealth.

On the conclusion of the charge, the king demanded by what authority he was brought before that court? He told the commissioners to remember he was their king, their lawful king, and to beware of the sins with which they were going to stain themselves and the land. He was answered by the president, that he was tried in the name and by the authority of the parliament assembled and the good people of England. Charles objected, that both king and house of lords were necessary to constitute a parliament: he had a trust, he said, committed to him by God, by old and lawful descent; and he would not betray it to answer to a new and unlawful authority. He again bade the commissioners remember he was their hereditary sovereign; and that the whole authority of the state, when free and united, was not entitled to try him, who derived his dignity from the supreme majesty of heaven: that, admitting these extravagant principles, which place the origin of power in the people, the court could plead no authority delegated by the people, unless the consent of every individual, down to the meanest, the most ignorant peasant, had been previously asked and obtained*. There was no jurisdiction on earth could try a king: the authority of the obedience to kings was clearly warranted and strictly commanded both in the Old and New Tes-

* This argument is mere sophistry, the sense of the people, in their collective capacity, never can come to any determined conclusive point, unless the sense of the majority is binding to the whole.

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tament; this, if denied, he was ready instantly to prove; "where the word of a king was, there was power, and who might say unto him what doest thou?" He owned, he said, he was entrusted; a sacred trust had been committed to him by God, the liberties of his people, which he would not betray by recognizing a power founded on violence and usurpation. He had taken arms, and frequently exposed his life in defence of public liberty, in defence of the constitution, in defence of the fundamental laws of the kingdom, and was willing to seal with his blood those precious rights for which he had so long in vain contended. To the king's assertion, that he had taken up arms to defend the liberty of the constitution, and that he now pleaded for the rights and freedom of all his subjects, the president returned, "How great a friend, sir, you have been to the laws and liberties of the people, let all England and the world judge: your actions have sufficiently declared it, and your meaning has been written in bloody characters throughout the kingdom." The court was reminded by the prisoner, that the laws of England determined the king could do no wrong; however, he was able, he said, by the most satisfactory reasons to justify his conduct, but must forego the apology of his innocence, lest by ratifying an authority no better founded than that of robbers and pirates, he should be justly branded as the betrayer, instead of applauded as the martyr, of the constitution.

Three several days the king was produced before the court, and as often urged to answer to his charge. The fourth, on his constantly persisting to decline its jurisdiction, the commissioners examined witnesses, by whom it was proved,

proved, that the king had appeared in arms against his people. Before the passing sentence, Charles earnestly desired to be admitted to a conference with the two houses: he had something to propose, he said, which he was sure would be for the welfare of the kingdom and liberty of the subject. It was supposed that he intended to offer to resign the crown to his son; and some of the commissioners pressed that he might be heard. This was not the opinion of the majority; and the commissioners returning from the court of wards, where they had adjourned to consult on the king's proposal, acquainted the prisoner, that his request was considered as a delay of justice. The president passed sentence of death, by severing the head from the body; and all the members of the court stood up in token of approbation.

Three days only were allowed the king between his sentence and execution. This interval he passed in reading and devotion, and preserved, from the time when his intended fate was made known to him, to his last moments, a perfect tranquillity and composure; nor can his bitterest enemies deny, that in his conduct under the dreadful apprehension of a violent death, was united the magnanimity of heroism, with the patience of martyrdom.

The scaffold for execution was erected before the palace of Whitehall. Care was taken that it should be sufficiently surrounded with soldiers, to prevent disorder or interruption; and the king, finding himself shut out from the hearing of the people, addressed a speech to colonel Tomlinson, the commander of the guard, in which he asserted his innocence in the war he had levied, termed it defensive, accused the parliament of having
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first enlisted forces; and averred that he had no other object in his military operations than to preserve entire that authority which had been transmitted to him by his ancestors; insisted on a perfect innocence towards his people; forgave his enemies; and exhorted the people to return to the paths of obedience, and to submit to the government of their lawful sovereign, his son and successor.

Bishop Juxon, whose attendance the king had very particularly and earnestly desired, remembered his master, that the people would expect him to make some declaration on the point of religion. On this the king very earnestly protested, that he had ever lived, and now died in the religion of the church of England. Whilst he was preparing for execution, the bishop poured out a few lifeless exhortations; to these the king returned; "I go from a corruptible to an incorruptible crown, where no disturbance can have place." Then laying his head upon the block, the executioner (whose face was concealed in a vizor) severed it with one stroke from the body: an assistant (in the like disguise) held it up to the spectators, streaming with blood, and, after the usual manner observed in similar executions, cried aloud, "This is the head of a traitor."

Thus, by a fate unparalleled in the annals of princes, terminated the unfortunate life and turbulent reign of Charles Stuart, king of England. To a mind softened by habits of amusement, and intoxicated with ideas of self-importance, the transition from royal pomp to a prison, from easy, gay, and luxurious life, to a premature and violent death by the hands of an executioner, are punishments so sharp and affecting, that we are

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apt to dwell on his hardships, and forget his crimes; to throw the mantle of oblivion over the dark parts of his character, and only to remember that he bore his sufferings in a manner which would have done honour to the best cause.

In the character of Charles, as represented by his panegyrists, we find the qualities of temperance, charity, regularity, piety, equity, humanity, dignity, condescension, and equanimity; some have gone so far as to allow him integrity; and many writers who condemn his political principles give him the title of a moral man. Mrs. Macaulay, in her *History of England*, vol. 4. p. 393 & seq. has given us his character in the following words: "Passion for power was Charles's predominant vice; idolatry to his regal prerogatives his governing principle; the interests of his crown legitimated every measure, and sanctified in his eye the widest deviation from moral rule. His religion was to this a secondary and subordinate affection. The prelates of the church of England paid him an impious flattery; they inculcated a slavish dependence on the regal authority; the corruptions in their ecclesiastical discipline fostered superstition; superstition secured their influence over the people; and on these grounds, and to these ends, they kept an interest in the king's heart, which continued to the last period of his life. If Charles had a higher estimation of the faith in which he had been educated than of popery, it was because the principles of popery acknowledged a superior allegiance to their spiritual than their temporal prince; but regarding that superstition to be more favourable to the interests of monarchy, he preferred it to the religion of any differing sect, and publicly avowed his wish, that there never had been a schism

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schism in the church. Neither gratitude *, clemency, humanity †, equity, nor generosity, have place in the fair part of Charles's character. Of the virtues of temperance, fortitude, and personal bravery, he was undeniably possessed. His manners partook of the dissipation, and his conversation of the indecency of a court. His chastity has been called in question by an author of the highest repute ‡; and were it allowed, it was tainted by an excess of uxoriousness, which gave it the properties and the consequences of vice. The want of integrity is manifest in every part of his conduct; which, whether the corruption of his judgment or heart, lost him fair opportunities of reinstatement in the throne, and was the vice for which above all others, he paid the tribute of his life. His intellectual powers were naturally good, and so improved by a continued exercise, that, though in the beginning of his reign he spoke with difficulty and hesitation, towards the close of his life he discovered in his writing purity of language and dignity of style, in his debates a locution and quickness of conception. The high opinion he entertained of regal dignity occasioned him to observe a stateliness and imperiousness of manner, which, to the rational and intelligent, was unamiable and offensive; by the weak and the formal

* The favours which Charles's fortune obliged him to receive from his subjects, he regarded only as obligations of duty to their prince, and any failure in the lengths he exacted of them, cancelled the merits of former services. LUDLOW.

† The prisoners of war in places immediately under his command, were treated with inhuman cruelty, and there are some tracts of history which shew an indifference, or rather hardness of heart to the sufferings of others. In the times of war he was seldom seen to be sorrowful for the slaughter of his people or soldiers. LUDLOW.

‡ Milton. He had one or two natural children. Lilly Observ. on the life, &c. of King Charles I. p. 11.

it was mistaken for dignity. In the exercise of horsemanship he excelled; had a good taste, and even skill in several of the polite arts; but though a proficient in some branches of literature, was no encourager of useful learning, and only patronized adepts in the jargon of the divine right and utility of kings and bishops. His understanding in this point was so depraved by the prejudices of his education, the flattery of priests, and the affections of his heart, that he would never endure conversation which tended to inculcate the principles of equal rights in men; and notwithstanding the particularity of his situation enforced his attention to the doctrines of this kind, he went out of the world with the same fond prejudices with which he had been fostered in the nursery, and cajoled in the zenith of his power.

P A T I E N C E.

S E N T I M E N T S.

THE evils by which life is embittered may be reduced to these four. 1. Natural evils; or those to which we are by nature subject as men, and as perishable animals. The greatest of these are, the death of those whom we love, and of ourselves. 2. Those from which we might be exempted by a virtuous and prudent conduct, but which are the inseparable consequences of imprudence or vice, which we shall call punishments; as infamy proceeding from fraud, poverty from prodigality, debility and disease from intemperance. 3. Those by which the fortitude of the good

good are exercised, such as the *persecutions* raised against them by the wicked. To these may be added, 4. The opposition against which we must perpetually struggle, arising from the diversity of sentiments, manners, and characters of the persons among whom we live.

Under all these evils patience is not only necessary but useful; it is necessary, because the laws of nature have made it a duty, and to murmur against natural events is to affront Providence; it is useful, because it renders our sufferings lighter, shorter, and less dangerous.

Is your reputation sullied by invidious calumnies? rejoice that your character cannot suffer but by false imputations. You are arraigned in a court of judicature, and are unjustly condemned: passion has influenced both your prosecutor and your judge, and you cannot forbear repining that you suffer, although innocent. But would it have been better that you should have suffered being guilty? Would the greatest misfortune that can befall a virtuous man, be to you a consolation? The opulence of a villain, the elevated station to which he is raised, and the honours that are paid to him, excite your jealousy, and fill your bosom with repinings and regret. What! say you, are riches, dignity, and power reserved for such wretches as this! Cease these groundless murmurs. If the possessions you regret were real benefits, they would be taken from the wicked and transferred to you. What would you say of a successful hero, who having delivered his country, should complain, that his services were ill requited, because a few sugar-plumbs were distributed to some children in his presence, of which they had not offered him a share? Ridiculous as this would appear,
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your complaints are no better founded. Has *the Lord of all* no reward to confer on you, but perishable riches and empty precarious honour?

It is fancy, not the reason of things, that makes life so uneasy to us. It is not the place nor the condition, but the mind alone that can make any body happy or miserable.

He that values himself upon conscience, not opinion, never heeds reproaches. When I am evil spoken of, I take it thus: if I have not deserved it, I am never the worse; if I have, I will mend.

Men will have the same veneration for a person that suffers adversity without dejection, as for demolished temples, the very ruins whereof are revered and adored.

A virtuous and well-disposed person, is like to good metal; the more he is fired, the more he is refined, the more he is opposed, the more he is approved: wrongs may well try him and touch him, but cannot imprint in him any false stamp.

The man therefore who possesses this virtue, (patience), in this ample sense of it, stands upon an eminence, and sees human things below him; the tempest indeed may reach him, but he stands secure and collected against it upon the basis of conscious virtue, which the severest storms can seldom shake, and never overthrow.

Resign'd in ev'ry state
With patience bear, with prudence push your fate;
By suffering well our fortune we subdue,
Fly when she frowns, and when she calls pursue.

EXAMPLES.

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E X A M P L E S.

TIBERIUS, the Roman emperor, at the beginning of his reign, acted in most things like a truly generous, good-natured, and clement prince. All slanderous reports, libels, and lampoons upon him and his administration, he bore with extraordinary patience, saying, "That in a free state the thoughts and tongues of every man ought to be free:" and when the senate would have proceeded against some who had published libels against him, he would not consent to it, saying, "We have not time enough to attend to such trifles: if you once open a door to such informations, you will be able to do nothing else; for under that pretence, every man will revenge himself upon his enemies, by accusing him to you." Being informed, that one had spoken detractingly of him: "If he speaks ill of me," says he, "I will give him as good an account of my words and actions as I can; and if that is not sufficient, I will satisfy myself with having as bad an opinion of him as he has of me." Thus far even Tiberius may be an example to others.

VESPASIAN, the Roman emperor, never sought to revenge the affronts which he had suffered in the reign of Nero, but generously forgave all who had injured or reviled him. Being in that prince's reign forbid the court, and not knowing what to do, he had recourse to Phæbus, the emperor's freedman, asking him, whither he should go? Phæbus returned him no other answer, but that he might go hang himself, and thrust him out of his room. The freedman

coming to beg his pardon, after he was made emperor, Vespasian was provoked no farther, than to bid him begone in the same terms.

One Mucianus, having given the emperor just cause to be offended, he complained of him to a friend, but ended his complaints with these remarkable words; "Yet I myself am but a man, and consequently not free from blame." SUET. c. viii; ix, &c.

TITUS, the son of Vespasian, followed his father's example in this respect, not suffering any person to be prosecuted for speaking disrespectfully of him. "If they blacken my character undeservedly," says he, "they ought rather to be pitied than punished; if deservedly, it would be a crying piece of injustice to punish them for speaking truth."

OF all the philosophers which the sect of the Stoics ever produced, Epictetus is by far the most renowned. He is supposed to have been a native of Hierapolis in Phrygia, was for some time a slave, and belonged to Epaphroditus, one of Nero's life-guard. He reduced all his philosophy to two points only, viz. "To suffer evils with patience, and enjoy pleasures with moderation;" which he expressed with these two celebrated words, *ἀνχεσθαι καὶ ἀνέχεσθαι*; that is, bear and forbear. Of the former he gave a memorable example. As his master was one day squeezing his leg, in order to torment him, Epictetus said to him very calmly, "You will break my leg;" which happening accordingly; "Did not I tell you," said he, smiling, "that you would break my leg?" ORIG. IN CELS. l. vii. SUID. p. 956.

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ONE of the most distinguishing qualities of Socrates, was a tranquillity of soul, that no accident, no loss, no injury, no ill-treatment, could ever alter. Some have believed that he was by nature hasty and passionate, and that the moderation to which he had attained, was the effect of his reflections and endeavours to subdue and correct himself; which would still add to his merit.

* Seneca tells us, that he had desired his friends to apprise him whenever they saw him ready to fall into a passion, and had given them that privilege over him which he took himself with them†. Indeed the best time to call in aid against rage and anger, that have so violent and sudden a power over us, is when we are yet ourselves, and in cool blood. At the first signal, the least animadversion, he either softened his tone or was silent. Finding himself in great emotion against a slave, "I would beat you," says he, "if I were not angry." Having received a box on the ear, he contented himself, by only saying with a smile, "It is a misfortune not to know when to put on a helmet." Socrates meeting a gentleman of rank in the street, saluted him, but the gentleman took no notice of it. His friends in company, observing what passed, told the philosopher, "that they were so exasperated at the man's incivility, they had a good mind to resent it." But he very calmly made answer, "If you meet any person on the road in a worse habit of body than yourself, would you think that you had reason to

* Seneca de Ira, l. iii. c. 15.

† Contra potens malum & apud nos gratiosum, dum conspiciamus, & nostri sumus, advocemus.

be enraged at him on that account; if not, pray then, what greater reason can you have for being incensed at a man of a worse habit of mind than any of yourselves?" But without going out of his house, he found enough to exercise his patience in all its extent. Xantippe, his wife, put it to the severest proofs, by her captious, passionate, violent disposition. Never was woman of so furious and fantastical a spirit, and so bad a temper. There was no kind of abuse or injurious treatment which he had not to experience from her. She was once so transported with rage against him, that she tore off his cloak in the open street. Whereupon his friends told him, that such treatment was insufferable, and that he ought to give her a severe drubbing for it. "Yes, a fine piece of sport indeed," says he, "while she and I were buffeting one another, you in your turns, I suppose, would animate us on to the combat; while one cried out, Well done Socrates, another would say, Well hit Xantippe." At another time, having vented all the reproaches her fury could suggest, he went out and sat before the door. His calm and unconcerned behaviour did but irritate her so much the more, and in the excess of her rage, she ran up stairs and emptied the — pot upon his head; at which he only laughed, and said, "That so much thunder must needs produce a shower*." Alcibiades, his friend, talking with him one day about his wife, told him, he wondered how he could bear such an everlasting scold in the same house with him? he replied, "I have so accustomed myself to expect it, that it now offends me no more than the noise of the carriages in the streets." The same disposition of mind was visi-

* Diog. in Socrat.

ble in other respects, and continued with him to his last moments. When he was told, that the Athenians had condemned him to die, he replied, without the least emotion, "and Nature them." Apollodorus, one of his friends and disciples, having expressed his grief for his dying innocent, "What," replied he, with a smile, "would you have had me die guilty?"

This sentence did not shake the constancy of Socrates in the least *. "I am going," says he, addressing himself to his judges with a noble tranquillity, "to suffer death by your order, to which nature had condemned me from the first moment of my birth; but my accusers will suffer no less from infamy and injustice by the decrees of truth." When the deadly potion was brought him, he drank it off with an amazing fortitude and a serenity of aspect not to be expressed or even conceived.—Till then his friends, with great violence to themselves, had refrained from tears; but after he had drank the poison, they were no longer their own masters, but wept abundantly. Apollodorus, who had been in tears for some time, began then to lament with such excessive grief, as pierced the hearts of all that were present. Socrates alone remained unmoved, and even reprov- ed his friends, though with his usual mildness and good nature. "What are you doing," said he to them, "I admire at you. Ah! what is become of your virtue? was it not for this I sent away the women, that they might not fall into these weaknesses; for I have always heard say that we ought to die peaceably and blessing the gods? Be at ease, I beg of you, and shew more constancy and resolution." Thus died Socrates,

* Plato in Apolog. p. 39.

the wisest and the best man the heathen world could ever boast of.

PHILIP, king of Macedon, discovered great moderation even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors who were come to complain of some act of hostility, he asked whether he could do them any service? "The greatest service thou couldst do us," said Demochares, "will be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, made the following answer, with the utmost calmness of temper, "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty and less peaceably inclined than those who can forgive them." *SENEC. DE IRA.*

TO set the foregoing examples in the most striking point of view, let us compare them with the conduct of Rosina. She confesses that her temper is warm; but the public, less tender in the choice of expressions, calls her warmth of temper rage, fury, and frenzy. She has never once reflected that to render our own temper yielding and gentle is the way to meet with less opposition from the tempers of others—That mildness, forbearance, and an easy unassuming humanity with regard to the imperfections of others, is a virtue of the fairest complexion, and the best ornament of imperfect creatures—She forgets that the universe was not made merely to contribute to her pleasure. Whatever she desires, she imagines to be her due; and whatever disappoints this extravagant expectation, she treats as outrage and insult. A child cries, Rosina loses all patience, "What squalling

squalling brat is this? away with it this moment!" A servant breaks a glass, "What a stupid clumsy wretch! begone out of my sight—pay him his wages."—She is accidentally alone, and solitude becomes irksome, and immediately her absent friends are upbraided: "Where is now the ungrateful Doris? What is become of the negligent Agatha? Where is the false Euphorbus amusing himself? What is the perfidious Sylvander doing? What cold friends! in what a forlorn situation do they leave me! But I renounce them, and will see them no more." Capricious fickle Rosina! What she desired yesterday, is to-day her aversion; her only constant wish is, that all the changes of her will may be divined and gratified. This is attempted, but in vain; to guess at her desires, is almost always to be mistaken: and if by chance they are known, to gratify them is a fruitless attempt; something is always wrong, the service is delayed too long, it is precipitated with too much haste, or it is not performed with a good grace; caress her, you are too free; treat her with reserve, and you neglect or disdain her; visit her but seldom, she complains of you with all the bitterness of resentment; if your visits are too frequent, you fatigue her; and when you disoblige her, you are immediately made sensible of her displeasure by a torrent of invectives, reproaches, and exclamations. Leave her to grow cool by degrees; for to attempt to appease, is to increase her passion. When her rage has subsided, you will risk less by remonstrance, but you will not gain more. Her answer will be, "You must allow that I was right in the main: why do not people take more care? I confess I am a little hasty: but this is not a great fault—you must take me as I am."

PATRIOTISM,

OR,

LOVE of one's COUNTRY,

SENTIMENTS.

LOVE of our country is one of the noblest passions that can warm and animate the human breast. It includes all the limited and particular affections to our parents, children, friends, neighbours, fellow-citizens, and countrymen. It ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them encroach on those sacred and first regards we owe to the great public to which we belong. Were we solitary creatures detached from the rest of mankind, and without any capacity of comprehending a public interest, or without affections leading us to desire and pursue it, it would not be our duty to mind it, nor criminal to neglect it. But as we are parts of the public system, and are not only capable of taking in large views of its interests, but by the strongest affections connected with it, and prompted to take a share of its concerns, we are under the most sacred ties to prosecute its security and welfare with the utmost ardor, especially in times of public trial.

This love of our country does not import an attachment to any particular soil, climate, or spot of earth, where perhaps we first drew our breath, though those natural ideas are often associated with the moral ones, and, like external signs or symbols, help to ascertain and bind them, but it imports an affection to that moral system, or community,

munity, which is governed by the same laws and magistrates, and whose several parts are variously connected one with the other, and all united upon the bottom of a common interest.

Wherever this love of our country prevails in its genuine vigour and extent, it swallows up all sordid and selfish regards; it conquers the love of ease, power, pleasure, and wealth; nay, when the amiable partialities of friendship, gratitude, private affection, or regards to a family, come in competition with it, it will teach us to sacrifice all, in order to maintain the rights, and promote and defend the honour and happiness of our country.

To pursue therefore our private interests in subordination to the good of our country; to be examples in it of virtue, and obedient to the laws; to choose such representatives as we apprehend to be the best friends to its constitution and liberties; and if we have the power, to promote such laws as may improve and perfect it; readily to embrace every opportunity for advancing its prosperity; cheerfully to contribute to its defence and support; and, if need be, to die for it: these are among the duties which every man, who has the happiness to be a member of our free and protestant constitution, owes to his country.

E X A M P L E S.

SO deeply was the love of his country impressed on the mind of Alexander, the Roman emperor, that he is said never to have given any public office out of favour or friendship; but to have employed such only as were both by himself and the senate judged the best qualified for the discharge of the trust reposed in them. He prefer-

red one to the command of the guards, who had retired into the country on purpose to avoid that office, saying, that with him the declining such honourable employments was the best recommendation to them. He would not suffer any important employments to be sold, saying, "He who buys must sell in his turn; and it would be unjust to punish one for selling, after he has been suffered to buy." He never pardoned any crime committed against the public; but suffered no one to be condemned till his cause was thoroughly heard, and his offence evidently proved. He was an irreconcilable enemy to such as were convicted of having plundered the provinces, and oppressed the people committed to their care. These he never spared, though his friends, favourites, and kinsmen; but sentenced them to death, and caused them to be executed, notwithstanding their quality, or former services, like common malefactors. He banished one of his secretaries for giving his council in writing a false account of an affair; and caused the sinews of his fingers to be cut, that he might never write after. One of his servants, convicted of receiving a bribe, he caused to be crucified on the road which led from the city to the villa where he frequently resided, that, by the sight of the body, which was left on the cross, others might be deterred from the like practices. Eucolpius, the historian, as quoted by Lamprius, informs us, that he could not even bear the sight of such public robbers; insomuch, that one Septimius Aribinus, who had been tried for that crime, but acquitted by favour of Heliogabulus, coming one day with other senators to wait upon the emperor, Alexander, on seeing him, cried out with the utmost disdain, "O ye immortal gods! is Aribinus still alive, and a senator? does he even

even presume to appear in my presence! surely he takes me to be as wicked as himself!" After this he caused it to be proclaimed by the public crier, that if any one guilty of the same crime ever presumed to appear in his presence, he should immediately receive his deserved punishment, notwithstanding the pardon granted to him by his predecessor. He was sparing of the public money, though liberal of his own. He retrenched all the pensions which Heliogabulus, his predecessor, had settled on buffoons, stage-players, charioteers, gladiators, &c. saying, that the emperor was but the steward of the people, and therefore could not, without the utmost injustice, thus wantonly squander away their revenues upon persons no ways useful to them. ALEX. VIT. 119.

EDWARD the Third, king of England, after the battle of Cressy, laid siege to Calais. He had fortified his camp in so impregnable a manner, that all the efforts of France proved ineffectual to raise the siege, or throw succours into the city. The citizens, however, under the conduct of count Vienne, their gallant governor, made an admirable defence. Day after day the English effected many a breach, which they repeatedly expected to storm by morning; but, when morning appeared, they wondered to behold new ramparts raised nightly, erected out of the ruins which the day had made. France had now put her sickle into her second harvest since Edward, with his victorious army, sat down before the town. The eyes of all Europe were intent on the issue. The English made their approaches and attacks without remission, but the citizens were as obstinate in repelling all their efforts. At length famine did more for Edward

than arms. After the citizens had devoured the lean carcases of their half starved cattle, they tore up old foundations, and rubbish, in search of vermin: they fed on boiled leather, and the weeds of exhausted gardens; and a morsel of damaged corn was accounted matter of luxury. In this extremity they resolved to attempt the enemy's camp. They boldly sallied forth; the English joined battle, and, after a long and desperate engagement, count Vienne was taken prisoner; and the citizens, who survived the slaughter, retired within their gates. On the captivity of their governor, the command devolved upon Eustace Saint Pierre, the mayor of the town, a man of mean birth, but of exalted virtue. Eustace soon found himself under the necessity of capitulating, and offered to deliver to Edward the city, with all the possessions and wealth of the inhabitants, provided he permitted them to depart with life and liberty. As Edward had long since expected to ascend the throne of France, he was exasperated to the last degree against these people, whose sole valour had defeated his warmest hopes; he therefore determined to take an exemplary revenge, though he wished to avoid the imputation of cruelty. He answered by Sir Walter Mauny, that they all deserved capital punishment, as obstinate traitors to him, their true and notable sovereign; that, however, in his wonted clemency, he consented to pardon the bulk of the plebeians, provided they would deliver up to him six of their principal citizens, with halters about their necks, as victims of due atonement for that spirit of rebellion with which they had enflamed the common people. All the remains of this desolate city were convened in the great square; and like men arraigned

arraigned at a tribunal from whence there was no appeal, expected with throbbing hearts the sentence of their conqueror. When Sir Walter had declared his message, consternation and pale dismay was impressed on every face: each looked upon death as his own inevitable lot; for how should they desire to be saved at the price proposed? Whom had they to deliver up, save parents, brothers, kindred, or valiant neighbours, who had so often exposed their lives in their defence? To a long and dead silence, deep sighs and groans succeeded, till Eustace Saint Pierre, ascending a little eminence, thus addressed the assembly: "My friends and fellow citizens, you see the condition to which we are reduced; we must either submit to the terms of our cruel and ensnaring conqueror, or yield up our tender infants, our wives and chaste daughters, to the bloody and brutal lusts of the violating soldiery. We well know what the tyrant intends by his specious offers of mercy. It does not satiate his vengeance to make us merely miserable, he would also make us criminal: he would make us contemptible; he will grant us life on no condition, save that of our being unworthy of it. Look about you, my friends, and fix your eyes on the persons whom you wish to deliver up as the victims of your own safety. Which of these would you appoint to the rack, the ax, or the halter? Is there any here who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate siege, has not suffered fatigues and miseries a thousand times worse than death, that you and yours might survive to days of peace and prosperity? Is it your preservers, then, whom you would destine to destruction? You will not, you cannot

cannot do it. Justice, honour, humanity, make such a treason impossible. Where then is our resource? Is there any expedient left, whereby we may avoid guilt and infamy on one hand, or the desolation and horrors of a sacked city on the other? There is, my friends, there is one expedient left; a gracious, an excellent, a god-like expedient! Is there any here to whom virtue is dearer than life! Let him offer himself an oblation for the safety of his people! he shall not fail of a blessed approbation from that power, who offered up his only son for the salvation of mankind."

He spoke ——— but an universal silence ensued. Each man looked around for the example of that virtue and magnanimity in others, which all wished to approve in themselves, tho' they wanted the resolution. At length St. Pierre resumed.

"It had been base in me, my fellow citizens, to promote any matter of damage to others, which I myself had not been willing to undergo in my own person. But I held it ungenerous to deprive any man of that preference and estimation, which might attend a first offer on so signal an occasion: for I doubt not but there are many here as ready, nay, more zealous for this martyrdom than I can be, however modesty and the fear of imputed ostentation may withhold them from being foremost in exhibiting their merits. Indeed the station to which the captivity of count Vienne has unhappily raised me, imports a right to be the first in giving my life for your sakes. I give it freely, I gave it cheerfully: who comes next? Your son! exclaimed a youth, not yet come to maturity.—Ah, my child! cried St. Pierre; I am then twice sacrificed.—But no—I have rather begotten thee a second time.—Thy years are few, but full, my son;

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son; the victim of virtue has reached the utmost purpose and goal of mortality. Who next, my friends? This is the hour of heroes.—Your kinsman, cried John de Aire! Your kinsman, cried James Wissant! Your kinsman, cried Peter Wissant!—"Ah!" exclaimed Sir Walter Mauny, bursting into tears, "why was I not a citizen of Calais?"

The sixth victim was still wanting, but was quickly supplied by lot, from numbers who were now emulous of so ennobling an example.

The keys of the city were then delivered to Sir Walter. He took the six prisoners into his custody. He ordered the gates to be opened, and gave charge to his attendants to conduct the remaining citizens, with their families, through the camp of the English.

Before they departed, however, they desired permission to take their last adieu of their deliverers.—What a parting! what a scene! they crowded with their wives and children about St. Pierre and his fellow prisoners. They embraced, they clung around, they fell prostrate before them. They groaned; they wept aloud; and the joint clamour of their mourning passed the gates of the city, and was heard throughout the camp.

At length, St. Pierre and his fellow victims appeared under the conduct of Sir Walter and his guard. All the tents of the English were instantly emptied. The soldiers poured from all parts, and arranged themselves on each side to behold, to contemplate, to admire this little band of *patriots* as they passed. They murmured their applause of that virtue which they could not but revere even in enemies; and they regarded those ropes which they had voluntarily assumed

assumed about their necks, as ensigns of greater dignity than that of the British Garter.

As soon as they had reached the royal presence, "Mauny," says the king, "are these the principal inhabitants of Calais?" "They are," says Mauny: "they are not only the principal men of Calais; they are the principal men of France, my lord, if virtue has any share in the act of ennobling." "Were they delivered peaceably?" says Edward; "Was there no resistance, no commotion among the people?" "Not in the least, my lord. They are self-delivered, self-devoted, and come to offer up their inestimable heads, as an ample equivalent for the ransom of thousands."

The king, who was highly incensed at the length and difficulty of the siege, ordered them to be carried away to immediate execution; nor could all the remonstrances and intreaties of his courtiers divert him from his cruel purpose. But what neither a regard to his own interest and honour, what neither the dictates of justice, nor the feelings of humanity could effect, was happily accomplished by the more powerful influence of conjugal affection. The queen, who was then big with child, being informed of the particulars respecting the six victims, flew into her husband's presence, threw herself on her knees before him, and, with tears in her eyes, besought him not to stain his character with an indelible mark of infamy, by committing such a horrid and barbarous deed. Edward could refuse nothing to a wife whom he so tenderly loved, and especially in her condition; and the queen, not satisfied with having saved the lives of the six burghers, conducted them to her tent, where she applauded their virtue, regaled them with a plentiful repast, and
having

having made them a present of money and clothes, sent them back to their fellow citizens. RAPIN'S HIST. ENGL. EDW. III.

THE love of their country, and of the public good, was the predominant passion of the Spartans. Pedarethus having missed the honour of being chosen one of the three hundred who had a certain rank of distinction in the city, went home extremely pleased and satisfied, saying, "He was overjoyed there were three hundred men in Sparta more honourable than himself." PLUT. IN VIT. LYCUR.

TARQUINIUS SUPERBUS ascended the throne of Rome, without the observance of any of the laws which till then had been practised; nor was the royalty conferred on him either by people or senate. His whole reign was almost one continued act of pride, cruelty, and oppression. Such a conduct rendered the people very unhappy, and made them wish for an opportunity of throwing off the yoke. The rape committed on Lucretia, by Tarquin's eldest son, and the sight of her body exposed all over bloody in the forum of Collatia, breeds an universal sorrow, and inspires a lively desire of revenge. Brutus, the father of Lucretia, Collatinus, her husband, and Valerius Publicola, bind themselves by a mutual and most solemn oath, "That with fire and sword they will pursue Tarquin, his wife, and all his guilty race." The youth first take arms, and being joined by some of the most considerable and most esteemed citizens, the insurrection became general. Brutus, as captain of the guards, (*præfectus celerum*) ordered a herald instantly to call an assembly, to whom he expatiated

tiated on the loss of their liberty, and the cruelties they suffered by the usurpation and oppressive government of Tarquin. He likewise laid before them the reasons of his present conduct, and the designs he had in view for restoring their liberty. The whole assembly applauded the speech; and immediately decreed Tarquin, his wife, and family, to perpetual banishment. A new form of government was now proposed, and after some difficulties, it was unanimously agreed, to create, in the room of kings, two consuls, whose authority should be annual. The right of election was left to the people, but they were to be chosen out of the patricians. Brutus and Collatinus were accordingly chosen consuls, who swore for themselves, their children, and posterity, never to recall either Tarquin, or his sons, or any of his family: that the Roman people should never more be governed by kings, nor ever suffer any measures to be taken for their restoration; and that those who should attempt to restore monarchy should be devoted to the infernal gods, and immediately put to death. But before the end of the year a conspiracy was formed, in which many of the young nobility were concerned; among the rest were the two sons of Brutus the consul.

The head of the conspiracy appointed a meeting at one of their houses. After supper, and the servants were dismissed, they openly talked of their project, thinking themselves without witnesses. They were so infatuated by a supernatural blindness, says Dionysius, as to write under their own hands letters to the tyrant, informing him of the number of the conspirators, and the time appointed for dispatching the consuls. A slave, called Vindicius, who suspected something, stood without the apartment, where he heard their
their

their discourse, and through a crevice of the door, saw the letters which they were writing. He instantly ran and told the consuls what he had seen and heard. The consuls immediately going with a strong guard, but without noise, apprehend the conspirators and seize the letters.

As soon as it was day, Brutus ascended his tribunal. The prisoners were brought before him and tried in form. Vindicius's evidence was heard, and the letters to Tarquin were read; after which the conspirators were allowed to speak, if they had any thing to urge in their defence. Sighs, groans, and tears were their only answer. The whole assembly stood with downcast looks, and no man ventured to open his mouth. This mournful silence was at last broke with a low murmur, *Banishment! Banishment.* But unmoved by any motive but the public good, he pronounced upon them the sentence of death.

Never was an event more capable of creating at the same time both grief and horror. Brutus, father and judge of two of the offenders, was obliged by his office to see his own sons executed. A great number of the most noble youths suffered death at the same time, but the rest were as little regarded as if they had been persons unknown. The consul's sons alone attracted all eyes; and whilst the criminals were executing, the whole assembly fixed their attention on the father, examining his motion, behaviour, and looks, that in spite of his sad firmness, discovered the sentiments of nature, which he sacrificed to the necessity of his office, but could not entirely stifle.
LIV. l. ii. c. 4.

LET us examine in a few words, what we are to think of Brutus's act in putting his sons
to

to death. Is it steadiness in him? Is it insensibility? Is Brutus's love of his country to be commended? Is his cruelty to his children to be detested? He acts here two parts, the consul and the father; and he is equally bound to discharge the duties of both. As a father he was deeply affected. This is admirably expressed by Livy in these words; *Eminente animo patriæ inter publicæ pœnæ ministerium*. The tenderness of a father appeared in his eyes, in his countenance, in his whole behaviour. Had not this been the case, Brutus's act would have been neither steadiness nor courage, but a savage fierceness. As consul, he considers only the good of the state. He is sensibly touched with the extreme danger his country had been in, and from which it was delivered in a very surprising manner. The new government was not universally liked. Tarquin had many friends in Rome, of which the conspiracy was a proof. Brutus, by sparing his sons, could not punish any other of the criminals. The same indulgence which saved their life might recall them from banishment. Their return was of the utmost hazard, with respect to the dissolute young noblemen, who had been capable of forming a plot tending to no less than the destruction of their father and country. Brutus thought it necessary to spread terror, and also to inspire the Romans for ever with the highest and most irreconcilable hatred of tyranny and oppression. A bare exile was not sufficient for these purposes. What is he to do? The conflict is sharp between the love of a father to his children, and the love of a consul to his country. The last carried it, but not without difficulty. In this instance therefore Brutus discovers his knowledge of, and obedience to, the different degrees of duties, according

ording to the law of nature, which gives the first rank to the divinity, the next to our country; after which comes that to ourselves and kindred. LIV. l. 2. c. 4.

ROME, under the consuls Cæso Fabius and T. Virginius, had several wars to sustain, less dangerous than troublesome, against the Æqui, Volsci, and Veientes. To put a stop to the incursions of the last it would have been necessary to have established a good garrison upon their frontiers, to keep them in awe. But the commonwealth, exhausted of money, and menaced by abundance of other enemies, was not in a condition to provide for so many different cares and expences. The family of the Fabii shewed a generosity and love of their country that has been the admiration of all ages. They applied to the senate, and by the mouth of the consul demanded as a favour that they would be pleased to transfer the care and expences of the garrison necessary to oppose the enterprizes of the Veientes to their house, which required an assiduous rather than a numerous body, promising to support with dignity the honour of the Roman name in that post. Every body was charmed with so noble and unheard-of an offer, and it was accepted with great acknowledgment. The news spread over the whole city, and nothing was talked of but the Fabii. Every body praised, every body admired and extolled them to the skies. "If there were two more such families in Rome," said they, "the one might take upon them the war against the Volsci, and the other against the Æqui, whilst the commonwealth remained quiet, and the forces of particulars subdued the neighbouring states."

Early the next day the Fabii set out, with the consul at their head, robed, and with his insignia.

Never

Never was there so small, and at the same time so illustrious, an army seen : I speak upon the authority of Livy. Three hundred and six soldiers, all patricians and of the same family, of whom not one but might be judged worthy of commanding an army, march against the Veii full of courage and alacrity, under a captain of their own name, Fabius. They were followed by a body of their friends and clients, animated by the same spirit and zeal, and actuated only by great and noble views. The whole city flocked to see so fine a sight; praised those generous soldiers in the highest terms, and promised them consulships, triumphs, and the most glorious rewards. As they passed before the capitol and the other temples, every body implored the gods to take them into their protection, to favour their departure and undertaking, and to afford them a speedy and happy return. But those prayers were not heard. When they arrived near the river Cremera, which is not far from Veii, they built a fort upon a very rough and steep mountain for the security of the troops, which they surrounded with a double fosse and flanked with several towers. This settlement, which prevented the enemy from cultivating their ground, and ruined their commerce with strangers, incommoded them extremely. The Veientes not finding themselves strong enough to ruin the fort which the Romans had erected, applied to the Hetrurians, who sent them very considerable aid. In the mean time the Fabii, encouraged by the great success of their incursions into the enemy's country, made farther progress every day. Their excessive boldness made the Hetrurians conceive thoughts of laying ambuscades for them in several places. During the night they seized all the eminences that commanded the plain, and found means to conceal

conceal a good number of troops upon them. The next day they dispersed more cattle about the country that they had done before. The Fabii being apprized that the plains were covered with flocks and herds, and defended by only a very small number of troops, they quitted their fort, leaving in it only a sufficient number to guard it. The hopes of a great booty quickened their march. They arrived at the place in order of battle, and were preparing to attack the advanced guard of the enemy, when the latter, who had their orders, fled without staying till they were charged. The Fabii, believing themselves secure, seized the shepherds, and were preparing to drive away the cattle. The Hetrurians then quitted their skulking-places, and fell upon the Romans from all sides, who were most of them dispersed in pursuit of their prey. All they could do was to rally immediately; and that they could not effect without great difficulty. They soon saw themselves surrounded on all sides, and fought like lions, selling their lives very dear. But finding that they could not sustain this kind of combat long, they drew up in a wedge, and advancing with the utmost fury and impetuosity, opened themselves a passage through the enemy, that led to the side of the mountain. When they came thither, they halted, and fought with fresh courage, the enemy leaving them no time to respire. As they were upon the higher ground, they defended themselves with advantage, notwithstanding their small number; and beating down the enemy, who spared no pains in the attack, they made a great slaughter of them. But the Veientes having gained the top of the mountain, by taking a compass, fell suddenly upon them, and galled them exceedingly from above with a continual shower of darts. The
Fabii

Fabii defended themselves to their last breath, and were all killed to a man.

The Roman people were highly affected with the loss of this illustrious band of patriots. The day of their defeat was ranked amongst their unfortunate days, called *nefasti*, on which the tribunals were shut up, and no public affair could be negotiated, or at least concluded. The memory of these public spirited patricians, who had so generously sacrificed their lives and fortunes for the service of the state, could not be too much honoured. A like zeal and devotion for one's country is not perhaps to be equalled in history, unless it be in the following instance. Dion. l. viii. p. 570. ROLLIN ROM. HIST. vol. i. p. 366.

IN the war between the Romans and the Latins, (A. R. 415.) T. Manlius Torquatus * and P. Decius, being consuls, had of course the command of the Roman forces. As an engagement was soon expected, it was judged necessary to call a council of war, consisting of the two consuls, all the lieutenant-generals, and legionary tribunes: among other things it was unanimously determined, "that no officer or soldier should dare to fight the enemy without express orders, or out of his rank, upon pain of death. It happened, soon after these orders were proclaimed through the camp, that young Manlius, son of the consul, who was sent out at the head of a detachment of horse, to watch the enemy's motions, was met by an advanced squadron commanded by

* This was the same Manlius who saved his father. See the head FILIAL AFFECTION. The surname Torquatus is derived from the Latin word *Torques*, a chain or gorget, which was an ornament worn by the Gauls. See the reason of his having this name under the head COURAGE.

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Geminus Metius, who knowing young Manlius, challenged him to a single combat. To this defiance such an haughty insult was added, as fired the young Roman in such a manner, that, forgetting the late orders of his father, he accepted the challenge. The two champions, having ordered their soldiers to retire at some distance, rode full speed at each other; but Manlius's lance, falling on his adversary's helmet, did no execution. Then the two combatants wheeling about turned to the charge, when Manlius wounded Metius's horse on the head with his lance. The violence of the blow threw Metius to the ground; he endeavoured to raise himself with his buckler; but Manlius gave him so violent a thrust in the throat, that he drove the point of his lance out at his side, and having stripped him of his fine armour, returned to the camp full of glory for his victory. He passed triumphantly through the army, and going straight to his father's tent, accosted him thus: "Father, I have followed your example, I was challenged like you by an insulting enemy, and here I lay his spoils at your feet." The consul at these words, turning his back upon his son, ordered the troops to be assembled, and in their presence made him this reply, "Since you, Titus Manlius, have been so rash as to fight the enemy without my orders, you must expiate your crime yourself. You have indeed conquered, and therefore deserve to be rewarded, but your disobedience must be punished with the utmost severity. How could you despise the authority of a father and a consul? How could you break through that discipline, to the strict observance of which Rome has hitherto owed her preservation? Hard is the necessity you reduce me to when you force me either to forget that I am a father, or

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that I am a judge : but neither your grief nor mine shall prevail over the fidelity I owe my country. We shall be a melancholy example to posterity, but a wholesome precedent to the Roman youth. In you I lose a son, endeared to me by the tender affection of a father, and by your late victory. But, alas ! since I must either establish the consular authority by a rigorous act of justice, or weaken it by your impunity, die as bravely as you have conquered. If you have but one drop of Manlian blood in your veins, you will not refuse to repair the breach you have made in the military discipline, by undergoing the punishment due to your offence." This said, he first crowned his son as victor, and then ordered the lictors to tie him to a stake.

All present were stunned at the sentence, as if it had been pronounced against themselves, and when the lictor lifted up his ax to strike off the young conqueror's head, a deep groan was heard through the whole army. However, they offered no violence to the consul or the lictor ; but seeing the young man's head struck off, they covered the dead body with the spoils of the conquered enemy, and expressed their affliction by the most pompous obsequies they could perform for him in the field.

It is very surprising to see two characters so entirely opposite in the same man, a generous tenderness to a father from whom he had received nothing but ill treatment, and the utmost severity, not to say cruelty, to a son whose only crime was to have forgotten his father's orders when his own honour and courage were called in question. The bold and hazardous action of Manlius to save his father evidently shews that he was not of a bad heart,

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heart, or void of the sentiments which nature and humanity inspire ; another cause must therefore be found for his treatment of his son : and this is neither obscure nor doubtful. *Ipsi naturæ patrioque amori prætulit jus majestatis atque imperii.* Zeal for his country prevailed over the feelings of nature and parental tenderness : and Livy does not fail to make him declare it in the harangue which he puts into his mouth ; but Horace says, *cum ventum ad verum est, sensus moresque repugnant.* Whatever greatness of soul may be pretended in the principles on which Brutus, Manlius, and several other famous Romans acted, when we examine them seriously, we cannot but be conscious of a voice within us that condemns them, because repugnant to nature and humanity.
HOR. SAT.

DECIUS, the colleague of Manlius, displayed at this time a patriotic spirit not at all inferior to that we have just now related : for after the two armies had been engaged for some time with equal forces, valour, and success, the left wing commanded by Decius gave way, and was thrown into confusion. The enemy improved the advantage, and victory to all appearance decided in favour of the Latins. In this disorder the consul called out to the pontiff Valerius. “ We have occasion here for the assistance of the gods. Lend me the aid of your office, and repeat the words I am to pronounce in devoting myself for the army.” The pontiff ordered him to put on the robe called *prætecta* ; and with his head covered with a veil, one hand raised under his robe as high as his chin, and a javelin under his feet, he made him pronounce the following words : “ Janus, Jupiter, father Mars, Quirinus, Bellona, Dii Lares,

Lares, and you gods who have a particular power over us, and our enemies, Dii Manes ! I beg, I humbly implore, I ask the favour, and I rely upon obtaining it, that you will bestow courage and victory upon the Roman people, the Quirites *, and at the same time that you will spread terror, consternation, and slaughter, amongst the enemies of the Roman people, the Latins. And conformably to these words I have just pronounced, I devote myself for the commonwealth of the Roman people, for the army, legions, and auxiliary troops of the Roman people : and I devote with myself the legion and auxiliary troops of the enemy to the Dii Manes and the goddess of the earth." After having pronounced these prayers and imprecations, he ordered his lictors to retire to Manlius, and inform him without loss of time, that he had devoted himself for the army. Then wrapping his robe about him after the Gabian manner (*in cinctu cinctu Gabino*) he threw himself impetuously into the midst of the enemy. Terror and consternation seemed to lead the way before him. Wherever he turned, the enemy, as if thunderstruck, were seized with horror and dread. But when he fell under a shower of darts, the confusion and disorder of the Latins redoubled. The Romans, at that instant, filled with the confidence of having engaged the gods on their side, renewed the fight with amazing intrepidity and vigour. The fortune of the day was no longer doubtful, the Romans carried every thing before them, made

* The Romans were so called after their union with the Sabines, whose daughters the former had seized and carried away in order to people their city. It was a name common to both Romans and Sabines, derived from Cures, the capital of the latter.

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an horrible slaughter of the enemy, took their camp, and obtained a complete victory.

The courage of devoting themselves for the preservation of their country became a kind of domestic and hereditary virtue in the family of the Decii. The father gives us an example of it here in the war with the Latins. His son did the same in that with the Hetururians; and his grandson, according to Cicero *, renewed the glory of his family in the war with Pyrrhus.

But what are we to think of this action of Decius? The Romans, highly superstitious, attributed the success with which these devotions were always attended, to a miraculous protection of the gods. But Cotta in Cicero, who was not so credulous, finds nothing more than natural in it. It was, says he, a stratagem of these great men, who loved their country enough to sacrifice their lives for it. They were persuaded, that the soldiers, seeing their general throw himself into the midst of the enemy, where the battle was hottest, would not fail to follow him, and, braving death by his example, carry terror and consternation every where. In this consisted the whole miracle †. But what a convincing proof have we here of the force and energy of example; and how plainly does it point out the necessity and advantage of courage and intrepidity in a general. Does he love his country? will he venture his life to defend and save it? his army will do the same. There will be but few exceptions

* No historian mentions the last as devoting himself, except as a design not carried into execution. ROLLIN.

† Consilium illud imperatorum fuit, quod Greci, *σπαρτήριμα*, appellant, sed eorum imperatorum qui patriæ consulere, vitæ non parcerent. Rebantur enim fore, ut exercitus imperatorem, equo incitato se in hostes immittentem, persequeretur, id quod evenit. DE NAT. DEOR. 3. 15.

to this rule. To justify this assertion, I will conclude this article with an instance or two from Mr. Boswell's Account of Corsica, a book that must inspire every reader of taste with delight and admiration.

A Corsican gentleman, who had been taken prisoner by the Genoese, was thrown into a dark dungeon, where he was chained to the ground. While he was in this dismal situation, the Genoese sent a message to him, that if he would accept of a commission in their service, he might have it. "No," said he. "Were I to accept of your offer, it would be with a determined purpose to take the first opportunity of returning to the service of my country. But I will not accept it. For I would not have my countrymen even suspect that I could be one moment unfaithful." And he remained in his dungeon.

I defy, says Paoli, (that living image of ancient virtue,) Rome, Sparta, or Thebes, to shew me thirty years of such patriotism as Corsica can boast. Though the affection between relations is exceedingly strong in the Corsicans, they will give up their nearest relations for the good of their country, and sacrifice such as have deserted to the Genoese.

A criminal, said he, was condemned to die. His nephew came to me with a lady of distinction, that she might solicit his pardon. The nephew's anxiety made him think that the lady did not speak with sufficient force and earnestness. He therefore advanced, and addressed himself to me: "Sir, is it proper for me to speak?" as if he felt that it was unlawful to make such an application. I bid him go on; "Sir," said he, with the deepest concern, "may I beg the life of my uncle? If it is granted, his relations will make
a gift

a gift to the state of a thousand zechins. We will furnish fifty soldiers in pay during the siege of Furiani. We will agree that my uncle shall be banished, and will engage, that he shall never return to the island." I knew the nephew to be a man of worth, and I answered him: "You are acquainted with the circumstances of this case. Such is my confidence in you, that if you will say, that giving your uncle a pardon would be just, useful, or honourable for Corsica, I promise you it shall be granted." He turned about, burst into tears, and left me, saying, "Non vorrei vendere l'onore della patria per mille zechini," I would not have the honour of my country sold for a thousand zechins: and his uncle suffered.

For more examples equally as great and noble, I beg leave to refer the reader to the book before-mentioned.

FROM the year 1606, when Sir Edward Cooke was made chief-justice of the common-pleas, he began to shew himself no friend to a boundless prerogative, objecting in the points of proclamations, prohibitions, and other such matters. His noble and dignified behaviour on king James's calling him to account for his asserting the rights of the courts of common law, and arguing the point of commendams, will ever be admired by the real friends of our excellent constitution. When he began to find, in the experience of the unjust usage he had received, the venom which lay in prerogative; when he began to consider the claim of the Stuart family, and the consequences of such claims, if allowed and established in the constitution, would render the line of the law of no effect; that the very forms of it would be subverted to the ends

and purposes of regal tyranny, he from this time exerted in the house of commons an unconquerable zeal for correcting abuses, for establishing the authority of the law, and confining the prerogative to its proper bounds. From these most laudable attempts he was not to be diverted either by the threats or cajolements of a court; for at the period when he was much trusted and employed, after being retaken into favour, he was so far from acting the part which on these considerations was expected of him, that, in the parliament which met in the year 1621, he towered beyond all preceding patriots in the abilities he shewed in guiding the councils of that assembly, and in the strength and propriety of the arguments he urged for the authority and privileges of parliament; turning by this conduct the smiles of the court, into a commitment to the Tower, and a rifling of his papers. He, to his everlasting honour, was in the succeeding reign, the man who proposed and framed the *petition of right*. The cares of the greatest part of his life were not only for the age he lived in, but that posterity might feel the advantages of his almost unequalled labours. He was the first who reduced the knowledge of the English laws into a system. His voluminous writings on this subject have given light to all succeeding lawyers; and the improvements which have been made in this science owe their source to this great original: The service he rendered his country in this respect are invaluable. But whilst he laboured to his very last moments to render the law intelligible, and consequently serviceable to his fellow-citizens, he was oppressed in the most illegal manner by the government. Secretary Windbank, by virtue of an order of the council for
seizing

seizing seditious papers, entered his house at the time when he was dying, took away his Commentary upon Lyttelton, his History of that judge's life, his Commentary upon *magna charta*, his Pleas of the crown, and jurisdiction of courts, with fifty-one other MSS. together with his will and testament. This last was never returned, to the great distraction of his family affairs, and loss to his numerous posterity. MACAULAY'S HIST. ENG. vol. II. p. 195—197.

JOHN HAMPDEN, esq; was descended from one of the most ancient families in Buckinghamshire; and the death of his parents devolving on him early the possession of a large and opulent fortune, this circumstance concurring with the vivacity of youth, excited him to indulge in those amusements which confine excellencies of genius to the narrow compass of private gratification. At the age of fifteen, he left the university, and, finishing his education at the inns of court, made a considerable progress in the common law. After he had passed his thirtieth year, he was chosen to represent his country in parliament; an incident which roused to exertion those principles of virtue and affection to the public which lay latent in his character. He was consulted by the leading members of parliament in all the important points of opposition, and joined heartily in the prosecution of the duke of Buckingham and other businesses carried against the court. As it was Hampden's peculiar talent to act powerfully when he seemed most disengaged, and as he never put himself forward but when forwardness was necessary; so, in this parliament he was not thought an opponent formidable enough to be pricked down for sheriff to prevent his elec-

tion in the ensuing one, and escaped a commitment to the Tower in 1628, for what was termed a riotous proceeding in parliament : but his honour not permitting him to comply with the illegal exaction of a loan, he was among those who suffered imprisonment on this business. The trial of the ship-money in the year 1636, unfolded to public view those patriotic virtues which modesty, diffidence, or art, had hitherto in some measure obscured : and as the infamous judgment given by the judges on this cause roused the nation to a more serious attention to the conduct and views of the court, those men of genius and abilities, who laid the grounds for the succeeding revolution began to concert measures how to improve, to an effectual height, the growing discontent. Whilst the frantic tyranny of Laud, with his attempt to impose his superstitious ceremonies on the Scots, gave such advantage to the designs of the party, that matters came to a ripeness in less than four years after this period ; a space of time which had been so sedulously employed by the active patriots, who had continual meetings to consult on the business of opposition, that Mr. Hampden, it is said, had made several expeditions into Scotland before the commotions in that kingdom broke out.

From the time when he engaged in the important scheme of abridging the power of the court, and reforming the government of the country, he totally discarded the levities of his youth, and became remarkable for his sobriety and strictness of his manners ; which, still retaining his natural vivacity of temper, he embellished with an affable, cheerful, and polished behaviour in the parliament of 1640, an event which had been long and impatiently expected by the people, and to which the

indefatigable industry, activity, and abilities of Hampden had in a good measure conduced. He was one of the chief directors of the anti-court party, and especially trusted in the business of watching the king's conduct in Scotland, and preventing the Scots being seduced from the interests of liberty by the cabals and cajolements of the court. His art of directing the understanding, and governing the inclinations of men, being such in all the transactions between the two nations, he was appointed by the parliament one of the commissioners to treat with that people. When the quarrel between the king and the parliament came to hostilities, he accepted the command of a regiment of foot under the earl of Essex, and was one of the first who opened the war, by an action at a place called Brill, in Buckinghamshire. As the sagacity and intrepidity of his conduct in the character of a senator, had rendered him so much the object of the king's indignation as to be one of the six members marked for particular vengeance, so his activity and bravery in the field, and his wise and spirited counsels on the operations of the war, rendered him so formidable a rival of Essex, that it was thought, had he lived, his party, who were at this time highly incensed at their general's conduct, would have taken his command from him, and given it to Hampden.

Clarendon has pretended to draw the exact portraiture of this eminent personage; but though marked with those partial lines which distinguish the hand of the historian, it is the testimony of an enemy to virtues, possessed only by the foremost rank of men. With all the talents and virtues which render private life useful, amiable, and respectable, were united in Hampden in the highest degree, those excellencies which guide

the jarring opinions of popular counsels to determine points ; and, whilst he penetrated into the most secret designs of other men, he never discovered more of his own inclinations than was necessary to the purpose in hand. In debate he was so much a master, that, joining the art of Socrates with the graces of Cicero, he fixed his own opinion, under the modest guise of desiring to improve by that of others ; and, contrary to the nature of disputes, left a pleasing impression, which prejudiced his antagonist in his favour, even when he had not convinced or altered his judgment. His carriage was so generally uniform, and unaffectedly affable, his conversation so enlivened by his vivacity, so seasoned by his knowledge and understanding, and so well applied to the genius, humour, and prejudices of those he conversed with, that his talents to gain popularity were absolute. With qualities of this high nature, he possessed in council penetration and discernment, with a sagacity on which no one could impose, an industry and vigilance which were indefatigable, with the entire mastery of his passions and affections, an advantage which gave him an entire superiority over less regulated minds. Whilst there were any hopes that the administration of the country could be corrected without the entire overthrow of the constitution, Hampden chose, before other preferment, the superintendency of the prince's mind, aiming to correct the source from whence the happiness or misfortunes of the empire, if the government continued monarchical, must flow : But the aversion which the king discovered to those regulations, which were necessary to secure the freedom of the constitution from any future attempt of the crown ; with the schemes he had entered on to
punish

punish the authors of reformation, and rescind his concessions, determined the conduct of Hampden. Convinced that Charles's affections and understanding were too corrupt to be trusted with power in any degree, he sought the abolition of monarchy as the only cure to national grievances, warmly opposing all overtures for treaties as dangerous snares, or any other expedient than conquest for accommodation.

It was him the party relied on to animate the cold counsels of their general; it was his example and influence they trusted to keep him honest to the interest of the public, and to preserve the affections of the army. Had he been at first appointed to the supreme military command, the civil war, under all the horrors of which the country languished more than three years, would have been but of a short continuance.—He was shot in the shoulder by a brace of bullets, on Chalgrove-field, anno 1642, and after lingering six days, expired in exquisite pain.

POLITENESS.

SENTIMENTS.

THERE are many accomplishments, which though they are comparatively trivial, and may be acquired by small abilities, are yet of great importance in our common intercourse with men. Of this kind is that general courtesy which is called politeness. I have heard it defined, "an
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artificial good-nature:" but may we not more truly say, that good-nature is a natural politeness? Art will make but an imperfect work, if the assistance of nature is wanting.

Politeness is that continual attention which humanity inspires in us, both to please others, and to avoid giving them offence. The surly plain-dealer exclaims loudly against this virtue, and prefers his own shocking bluntness and Gothic freedom. The courtier and fawning flatterer, on the contrary, substitute in its place insipid compliments, cringings, and a jargon of unmeaning sentences. The one blames politeness, because he takes it for a vice; and the other is the occasion of this, because that which he practises is really so.

Politeness may be divided into three branches; civility, complaisance, and respect.

Civility is a ceremonial agreed upon and established among mankind, with a view to give each other external testimonies of friendship, esteem, and regard. This ceremonial varies with the different customs of nations; but all have one of some kind or other. And it may reasonably be presumed from this universal practice, that it has its foundation in nature: whence I conclude, that civility is a duty prescribed by the law of reason.

The manner of addressing ourselves to persons in various stations, of saluting them, and of expressing our respect; the terms we make use of in speaking to them, the titles which are to be given them, are all, originally, mere arbitrary formalities which custom only has established. These two things then are certain; the one, that right reason and good sense require us to practise some kind

kind of civility ; the other, that neither good sense nor right reason determine in what particular acts it ought to consist. Every nation has chosen those which are most conformable to the ideas and taste of the people : and therefore as all are originally indifferent, our choice must be determined by the various customs of the countries we inhabit. The Frenchman, the Turk, and the Persian, ought all to be civil : but there is one kind of civility for the Frenchman, another for the Turk, and another for the Persian.

Complaisance is an honest condescension, by which we bend our wills to render them conformable to those of others. I say, *honest* condescension : for basely to give way to the will of another in criminal instances, is to be an accomplice in his vices rather than complaisant.

The complaisance of which I here speak consists then, only in not contradicting the taste and sentiments of any person when we can forbear with innocence, in complying with the inclinations of others, and even anticipating them as far as we are able. This is not, perhaps, the most excellent of all the virtues ; but it is, at least, extremely useful, and very agreeable in society.

We may give pleasure to mankind by a courteous behaviour, by a gaiety of temper, or by ingenious fallies of wit and humour ? but not any of these ways of pleasing is of such universal use as complaisance. You can be courteous only to equals and inferiors : there are a thousand occasions in which your gaiety would be ill-placed ; points and repartees do not always present themselves so readily to the mind as you could wish ; nor are they always relished : but if you are of a good-natured and yielding temper, if you take a pleasure in contributing to the pleasure of others,
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I can answer for the friendship of those about you ; for this is a perfection that will be valued at all times, in all places, and on all occasions.

By respect, I mean that regard and deference which is founded on the circumstances, genius, and quality of persons. We ought not, for example, to satirise lawyers in the presence of a gentleman of the law ; nor ought we to rail against simony before a pluralist ; or bribery in the company of a member of parliament, especially if their probity is sufficient to protect them from reproach : and even suppose they deserve it, it is not always sufficient that a charge be well founded, to justify him that makes it ; since it may be done at an improper time, and with a malicious bitterness.

You are in the presence of a great man, and every one is assiduous in shewing him marks of respect ; conform yourself to the rules of custom ; honour him like the rest. But you will reverence him only in proportion to his virtues, his abilities, and personal merit ; for all the pomp and lustre which surround him, you consider only as smoke and wind. I grant that they are so : but what are the honours I desire you to bestow on him but wind and smoke ? I desire you not to praise him if he is only worthy of contempt ; or to flatter his taste if he has none ; to applaud his wit, if he is a fool ; to extol his knowledge if he is ignorant. You will run no hazard of forfeiting your sincerity, by bestowing upon him only a mute kind of homage. This is absolutely necessary ; for that subordination which is so requisite for the government of the state, would soon be destroyed, if people, especially in public, “ were to honour the great only in proportion to their real merit.”

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The conversation of most men is disagreeable, not so much for want of wit and learning, as of good-breeding and discretion.

If you resolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design either to divert or inform the company. A man who only aims at one of these is always easy in his discourse. He is never out of humour at being interrupted, because he considers that those who hear him are the best judges, whether what he was saying could either divert or inform them.

He that is peremptory in his own story may meet with another as peremptory in the contradiction of it, and then the two Sir Positives may have a skirmish.

It is an unpardonable incivility to interrupt a person in telling a story; it is much better to let him fail in some circumstance of the history, than to rectify him, if he asks not our advice, or to signify we knew long before the news he would acquaint us with. To what purpose is it to refuse a man the pleasure of believing he informed us of something we were ignorant of before? No injury makes so deep an impression in one's memory, as that which is done by a cutting malicious jest; for let it be ever so good, yet it is always extremely bad when it occasions enmity. Raillery therefore is no longer agreeable than while the whole company is pleased with it; and should never be used but with regard to failings of so little consequence, that the person concerned may be merry on the subject himself. It is a pleasant but decent mixture of praise and reproach.

They who have a true relish for conversation enjoy themselves in a communication of each others

others excellencies, and not in a triumph over their imperfections.

The wit of conversation consists more in finding it in others than shewing a great deal yourself. He who goes out of your company, pleased with his own facetiousness and ingenuity, will the sooner come into it again. Most men had rather please than admire you, and seek less to be instructed and diverted, than approved and applauded : and it is certainly the most delicate sort of pleasure to please another.

We should talk very little of ourselves or any particular science for which we are remarkably famous.

A man may equally affront the company he is in, by engrossing all the talk, or observing a contemptuous silence.

Women are frightened at the name of argument, and are sooner convinced by an happy turn or witty expression than by demonstration.

Whenever you commend, add your reasons for doing so : it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools.

Nothing is more silly than the pleasure some people take, in what they call, "Speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.

I shall only add, that besides what I have here said, there is something which can never be learnt but in the company of the polite : for the maxims of the greatest masters are not of themselves able to make a complete gentleman. The virtues of men are catching as well as their vices, and your own observations added to these, will soon discover what

what it is that commands attention in one man, and makes you tired and displeased with the discourse and behaviour of another.

EXAMPLES.

BIBLIUS is a grave and studious man; he has the happiness of being acquainted with all the ancient authors, and is passionately fond of them. He came one day to the lovely Lucinda's house, whom he found surrounded by a circle of wits and admirers. He entered with a monstrous felt-hat in his hand, bowed with a very ill grace, walked awkwardly up to Lucinda, trod on her toes, rumpled her gown, and then stepping hastily back, threw himself on a large couch. The company smile.—This puts him out of humour: they take no more notice, but resume the conversation where it was broken off. It turned on a question of gallantry, of which, upon the arrival of Biblius, they had suspended the examination. Every one now enters into the debate, and decides according to his particular taste; and, at last, they ask Biblius, what he thinks of it? "I am not accustomed," says he, bluntly, "to employ my thoughts on such silly stuff; but, in short, since I am forced to speak, I must own to you, gentlemen, that none of your decisions please me: I see plainly that you have read but little of Aristotle, though, I can tell you, he was the finest genius of antiquity; and to confute you, I need only borrow one syllogism from him." "No, no, Mr. Biblius, for Lucinda's sake," says the young Clitander, "excuse us from hearing your syllogism, and speak plain English."

Biblius however pursues his point, begins a long argument, and supports it with Greek and Latin citations

citations from Homer, Euripides, Cícero, Seneca, and Lambinus; quarrels with every one of the company; laments their ignorance, and upbraids them with it. But a burst of laughter now breaking forth, as in concert, from every corner of the room, interrupts our orator, who was already out of breath. On this he loses all patience, grows abusive, clinches his fist, and shaking his head, leaves the room, and runs to shut himself up in his college.

I address myself to Arnolphus: he suffers me to advance, while he sits immoveable in his chair, I bow: he surveys me from head to foot, and then cuts short the ceremonial, by crying out at a distance, "Who are you? what do you want?" "Your advice, upon an affair, Sir of ——" "Let us see," says Arnolphus; "come to the point, for I am in haste." On this, I begin: "You know Euphemon, I believe." "No, how should I know him?" "He is a gentleman of the younger branch of the family of —" "What signifies what family, and what branch he is of; what is your dispute with him?" "I have a piece of land contiguous to his." — "Well, what of that land?" "He pretends to appropriate it to himself." "Would he buy it, or exchange with you for it?" "He will do neither." "In one word, then, what would he have?" "He would confiscate it to his own use, and pretends, upon I know not what foundation, that I am his vassal; and that having failed in doing him homage, my fief devolves to him." "Is it my fault if you have neglected it?" "But it is false that I am his vassal." "That may be; but do not imagine that you will be believed on your bare word." "I have records to vouch it." "So much the better for you. Produce them." "There they are." "I have not time
to

to look over them now." "You may do it, Sir when you are at leisure." "Well, I will consider of it." "When may I wait on you, Sir, for your advice?" "I can't tell." "But, Sir, Euphemon threatens me with a vigorous prosecution, and that quickly." "Does he so? well, you must both wait then."

Arnolphus is a man of integrity, and a judicious lawyer; but of what service can his probity and capacity be to his fellow-citizens while he is thus austere and inaccessible! MANNERS.

HONORIUS is a person equally distinguished by his *birth* and *fortune*. He has, naturally *good sense*, and that too hath been improved by a *regular education*. His wit is lively, and his morals without a stain.

Is not this an amiable character? Yet Honorius is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of honour to fall below the very height of truth in any degree, or on any occasion whatsoever. From this principle he speaks bluntly what he thinks, without regarding the company who are by: and he justifies this:

"You may think as you please," says he, "of my address: my countenance, my attitude, and all those artificial rules of behaviour, which are called civility, I am in no pain about: I leave these important trifles to our young senators, or effeminate courtiers. I would have people judge of me by my actions, and not by my gait, for I do not visit my friends to do honour to my dancing-master. As to my manner of living with mankind, I reduce it to this, to speak the truth, to be serviceable to my fellow-creatures, and never to injure them. These being my principles,
I know

I know how to constrain and deny myself, if necessary, to do any useful services. I give my advice when it is asked in affairs that come within my knowledge: I freely employ my credit and influence, and sometimes my purse, to assist my friends, or whoever has need of them; but I think myself justly dispensed from a frivolous complaisance, which can afford no solid advantage to those who demand it. I seldom praise others, and would never have them praise me, because praise is a kind of poison. I contradict the man who asserts a false fact, or advances a false principle; because he must be a liar, or a deceiver, who will not confute a lie or an error; and this I do with a vehemence that adds a weight to my reputation. The rank of the person I attack encourages instead of intimidating me; because the more considerable the adversary is, the more important it is to humble him. Damon is vain, I mortify his pride; Laura is a coquette, I reproach her with her intrigues; Leander is a hypocrite, I pull off his mask; Bertholda is silly and affected, I rally and mimic her; Cydalisa delights in scandal, I lay open and expose her other faults, in order to cure her of this; Lysimon affects to be thought learned, I examine and disconcert him."

Honorius, in this portrait, has not belied the frankness of his character; but is not this frankness, for which he professes such a value, carried too far? It is not surely impossible to contradict with respect, and to please without adulation. But what is the consequence of a continued course of this sort of behaviour? Why he has rendered himself dreaded as a *monitor*, instead of being esteemed as a *friend*.

Garcia, on the contrary, came into the world under the greatest disadvantages. His *birth* was mean,

mean, and his *fortune* not to be mentioned: yet, though he is hardly forty, he has acquired a handsome estate in the country, and lives on it with more reputation than most of his neighbours. While a servitor at the university, he, by his assiduities, recommended himself to a noble lord, and thereby procured a place of fifty pounds a year in a public office. His behaviour there made him as many friends as there were persons belonging to that board: his readiness in doing favours gained him the hearts of his inferiors: his respect to those in the highest characters in the office procured him their good-will; and the complacency he expressed towards his equals, and those immediately above him, made them espouse his interest with almost as much warmth as they did their own. By this management, in ten years time he rose to the possession of an office which brought him in a thousand pounds a year salary, and near double as much in perquisites. Affluence hath made no alteration in his manners. The same easiness of disposition attends him in that fortune to which it has raised him; and he is at this day the delight of all who know him, from an art he has of persuading them, that their pleasures and their interests are equally dear to him with his own. Who, if it were in his power, would refuse what Honorius possesses? or who would not wish that possession accompanied with Garcia's dispositions? POLITE PHILOSOPHER.

PETRARCH relates that his admirable friend and contemporary, Dante Aligheri, one of the most exalted and original geniuses that ever appeared, being banished his country, and having retired to the court of a prince which was then the sanctuary of the unfortunate, was held in great esteem; but
became

became daily less acceptable to his patron, by the severity of his manners and the freedom of his speech. There were at the same court many players and buffoons, gamblers and debauchees; one of whom, distinguished for his impudence, ribaldry, and obscenity, was greatly caressed by the rest, which the prince suspecting Dante not to be pleased with, ordered the man to be brought before him, and having highly extolled him, turned to Dante and said, "I wonder that this person, who is by some deemed a fool, and by others a madman, should yet be so generally pleasing and so generally beloved; when you, who are celebrated for wisdom, are yet heard without pleasure, and commended without friendship."

"You would cease to wonder," replied Dante, "if you considered that conformity of character is the source of friendship." This sarcasm, which had all the force of truth, and all the keenness of wit, was intolerable; and Dante was immediately disgraced and banished.

But by this answer, though the indignation which produced it was founded in virtue, Dante probably gratified his own vanity, as much as he mortified that of others: it was the petulant reproach of resentment and pride, which is always retorted with rage, and not the still voice of reason, that is heard with complacency and reverence: if Dante intended reformation, his answer was not wise; if he did not intend reformation, his answer was not good. ADVENTURER.

From the foregoing examples we may draw this inference, That he who does not practise good-breeding will not find himself considered as the object of good-breeding by others: it will therefore be no improper conclusion of this article to give you the character of a complete gentleman,

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P R I D E.

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an appellation which ought never to be affixed to any man's circumstances, but to his behaviour in them.

By a fine gentleman, is meant, one that is completely qualified for the good and service, as well as the ornament and delight, of society. As to his mind we must suppose it graced with all the dignity and elevation of spirit, that human nature is capable of; to this we must add a clear understanding, a reason unprejudiced, a steady judgment, and an extensive knowledge. As to his heart, it must be firm, and intrepid, free from all meanness and every inordinate desire, but full of tenderness, compassion, and benevolence; as to his manners, he must be modest, without bashfulness; frank and affable, without impertinence; complaisant and obliging, without servility; cheerful and good-humoured, without noise. In a word, a fine gentleman is properly, a compound of the various good qualities that embellish mankind. MENTOR.

P R I D E.

S E N T I M E N T S.

THERE is no affection of the mind so much blended in human nature, and wrought into our very constitution, as pride. It appears under a multitude of disguises, and breaks out in ten thousand different symptoms. Every one feels it in himself, and yet wonders to see it in his neighbour.

VOL. II.

I

The

The same pride which makes a man haughtily insult over his inferiors, forces him to cringe servilely before his superiors. It is the very nature of this vice, founded on riches, posts, credit, and useless sciences, without personal merit or solid virtue, to render a man as supercilious to those who are below him in fortune, as supple to those in higher circumstances.

Nothing is more manifest than that there is a certain equality to which all men have a natural right, unless it be their meanness to give it up.

Pride, like ambition, is sometimes virtuous and sometimes vicious, according to the character in which it is found, and the object to which it is directed. As a principle, it is the parent of almost every virtue and every vice, every thing that pleases and displeases in mankind; and as the effects are so very different, nothing is more easy than to discover, even to ourselves, whether the pride that produces them is virtuous or vicious. The first object of virtuous pride is rectitude, and the next independence; the vices that fear avoids as incurring punishment, pride avoids as degrading the dignity of man; the support and satisfaction which meanness is content to receive from others, pride glories to derive from itself; it concedes not only with the same pleasure, but the same dignity with which it demands and acquires; for it is modest though not mean, and though elevated not assuming. It not only hates but disdains falsehood, with all its little artifices to avoid disgrace and pass for truth: as its honour is better founded than in the opinion of others, it is superior both to neglect and adulation, as it neither talks nor acts with a view of arrogating more than is due to itself, or of granting more than is due to others, it does not vary with vary-

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ing company or places ; nay, it pleases others not only in what it gives but what it gains from others. If you are a great man, this principle will not only give you true content, but even procure you the approbation of others ; and if you are not a great man, it will either procure you that approbation, or convince you that you do not want it. Such are the characteristics of true pride: those of false pride are just the reverse.

Man is a sinful, an ignorant, and a miserable being, and these three very reasons why he should not be proud, are, notwithstanding, the reasons why he is so. Were not he a sinful creature, he would not be subject to a passion which rises from the deep depravity of his nature ; were not he an ignorant creature, he would see that he hath nothing to be proud of ; and were not the whole species miserable, he would not have those wretched objects of comparison before his eyes which are the occasions of his passion, and which make one man value himself more than another.

Of all human actions pride seldome obtains its end ; for, aiming at honour and reputation, it reaps contempt and derision.

Titles of honour conferred on such as have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

He that boasteth of his ancestors, confesseth he hath no virtue of his own. No other person hath lived for our honour ; nor ought that to be reputed ours which was long before we had a being : for what advantage can it be to a blind man, that his parents had good eyes ? does he see one whit the better for it ?

Some people are all quality ; you would think they are made up of nothing but title and genealogy ; the stamp of dignity defaces in them the

very character of humanity, and transports them to such a degree of haughtiness, that they reckon it below them to exercise either good-nature or good manners.

If we could trace our descents, says Seneca, we should find all slaves to come from princes, and all princes from slaves. We are all of us composed of the same elements, all of us equal, if we could but recover our evidence; but, when we can carry it no farther, the herald provides some hero to supply the place of an illustrious original; and there is the rise of arms and families.

It is an insolence natural to the wealthy to affix, as much as in them lies, the character of a man, to his circumstances. Take away, said Lactantius, pride and boasting from rich men, and there will be no difference between a poor and a rich man.

Richness of dress contributes nothing to a man of sense, but rather makes his sense inquired into. The more the body is set off, the mind appears the less.

Pride and ill-nature will be hated in spite of all the wealth and greatness in the world; but civility is always safe.

To be proud of knowledge is to be blind in the light; to be proud of virtue is to poison yourself with the antidote; to be proud of authority is to make your rise your downfall, &c.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

The best way to humble a proud man is to take no notice of him.

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E X A M P L E S.

DEMETRIUS, one of Alexander's successors, who considered vain pomp and superb magnificence as true grandeur, rendered himself contemptible to the Macedonians in the very circumstance by which he thought to obtain their esteem. His head was enriched with the novelty of a double diadem, and his robes seemed fitter for a stage than a court. The ornaments of his feet were altogether extraordinary; and he had long employed artists to make him a mantle, on which the system of the world, with all the stars visible in the firmament, were to be embroidered in gold. The change of his fortune prevented the finishing of this work, which remained for ages after a monument of his pride, and the modesty of his successors, who neither wore it, nor so much as suffered it to be completed. But that which rendered him still more odious, was his being so difficult of approach. He was either so proud and disdainful, as not to allow those who had any affairs to transact with him the liberty of speech, or else he treated them with so much rudeness as obliged them to quit his presence with disgust. He suffered the Athenian ambassadors to wait two whole years before he gave them audience; and one day when he came out of his palace, and seemed to have more affability than was usual for him to assume, some persons were encouraged to present a few petitions to him. He received them with a gracious air, and placed them in one of the folds of his robe; but as he was passing over a bridge on the river Axius, he threw all these petitions into the stream. A prince must certainly know very little of mankind, not to be sensible that

that such a contemptuous behaviour is sufficient to provoke his subjects to revolt from his authority. This proved to be the case with regard to Demetrius; for his pride and insolence rendering his government insupportable, he was expelled the throne. PLUT. IN DEMET.

WHILE Alexander the Great was at Memphis, he formed a design of visiting the temple of Jupiter-Ammon. This temple was situated in the midst of the sandy deserts of Lybia, twelve days journey from Memphis. The motive of this journey, which was equally rash and dangerous, was owing to a ridiculous vanity. Alexander having read in Homer, and other fabulous authors of antiquity, that most of their heroes were represented as sons of some deity; and, as he himself was desirous of passing for an hero, he was determined to have some god for his father. Accordingly he fixed upon Jupiter-Ammon for this purpose, and began by bribing the priests, and teaching them the part they were to act. It would have been to no purpose, had any one endeavoured to divert him from a design which was great in no other circumstance than the pride and extravagance that gave birth to it. Puffed up with his victories, he had already begun to assume, as Plutarch observes, that character of tenaciousness and inflexibility, which will do nothing but command; which cannot suffer advice, and much less bear opposition. The king being come into the temple, the senior priest declared him to be the son of Jupiter, and asserted that the god himself bestowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter for his father. He afterwards asked the priest, whether his father Jupiter had not allotted him the empire of the whole world?

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world? To which the priest, who was as much a flatterer as the king was vain-glorious, answered, That he should be monarch of the universe. At last he enquired whether all his father's murderers had been punished. The priest replied that he blasphemed; that his father was immortal; but that with regard to the murderers of Philip they had all been extirpated; adding, that he should be invincible, and afterwards take his seat among the deities. Having ended his sacrifice, he offered magnificent presents to the god, and did not forget the priests who had been so faithful to his interest. Swelled with the splendid title of the son of Jupiter, and fancying himself raised above the human species, he returned from his journey as from a triumph. From that time, in all his letters, his orders and decrees, he always wrote in the style following: "Alexander, King, son of Jupiter-Ammon." In answer to which Olympias, his mother, one day made a very witty remonstrance in few words, by desiring him not to quarrel any longer with Juno. Whilst Alexander prided himself in these chimæras, and tasted the great pleasure his vanity made him conceive from this pompous title, every one derided him in secret; and some who had not yet put on the yoke of abject flattery, ventured to reproach him upon that account; but they paid very dear for that liberty. Not satisfied with endeavouring to pass for the son of a god, and of being persuaded in case this were possible, that he really was such; he himself would also pass for a god, till at last Providence having acted that part of which it was pleased to make him the instrument, brought him to his end, and thereby levelled him with the rest of mortals.

VARRO, apud A. GELL. l. xiii. c. 4.

A SET of flatterers had really persuaded king Pyrrhus, that he resembled Alexander the Great in the features of his face. With this belief he sent for the pictures of Philip, Perdiccas, Alexander, Cassander, and some other princes, and then desired a good matron of Larissa, at whose house he once lodged, to tell him which of those princes he most resembled. She begged to be excused answering his question for some time, till at last he pressed her very earnestly to satisfy his curiosity; upon which she replied, that she thought him very like Batrachin, who was a noted cook in that city. LUCIAN ADVERS. INDOCT. 552.

NO person at first ever experienced less than Timotheus the inconstancy of the fortune of war. He had only to undertake an enterprize to accomplish it. Success perpetually attended his views and desires. Such uncommon prosperity did not fail to excite jealousy. Those who envied him, caused him to be painted asleep, with Fortune by him, taking cities for him in nets. Timotheus retorted coldly, "If I take places in my sleep, what shall I do when I am awake?" He took the thing afterwards more seriously, and being angry with those who pretended to lessen the glory of his actions, declared in public, "that he did not owe his success to Fortune, but to himself." That goddess, says Plutarch, offended at his pride and arrogance, abandoned him afterwards entirely, and he was never successful from that day. PLUT. IN SYLLA.

WHEN Darius, king of Persia, offered Alexander ten thousand talents, and the half of Asia, to put an end to the war, "Tell your master," says he to the ambassadors, "that the earth cannot

not bear two suns, nor Asia two kings." Parmenio, a friend of Alexander's, hearing the great offers Darius had made, said, "Were I Alexander, I would accept them." "So would I," replied Alexander, "were I Parmenio."

AS Lysander had the greatest share in the celebrated exploits which raised the glory of the Lacedemonians to so high a pitch, so had he acquired a degree of power and authority of which there was no example before in Sparta; but instead of using his good fortune with moderation and good sense, he suffered himself to be carried away by a presumption and vanity, still greater than his power. He permitted the Grecian cities to dedicate altars to him as to a god, and to offer sacrifices, and sing hymns and canticles in honour of him. The Samians ordained, by a public decree, that the feasts celebrated in honour of Juno, and which bore the name of that goddess, should be called "the Feasts of Lysander." He had always a crowd of poets about him, (who are often a tribe of venal flatterers), that emulated each other in singing his great exploits, for which they were magnificently paid. Praise is undoubtedly due to noble deeds, but diminishes their lustre when either forged or excessive.

PLUT. IN LYSAND.

MENECRATES, the physician, who was so mad as to fancy himself Jupiter, wrote to Philip, king of Macedon, as follows:—"Menecrates Jupiter, to Philip, greeting." The king answered; "Philip to Menecrates, health and reason." But the king, who understood raillery, and was very fond of it when well applied, did not stop here, but hit upon a pleasant remedy

for his visionary correspondent. Philip invited him to a grand entertainment. Menecrates had a separate table at it, where nothing was served up to him but *incense* and *perfume*, whilst the other guests fed upon the most delicious dainties. The first transports of joy with which he was seized, when he found his divinity acknowledged, made him forget that he was a man; but hunger afterwards forcing him to recollect his being so, he was quite tired with the character of Jupiter, and took leave of the company abruptly. ÆLIAN, l. 12. c. 51.

ONE day when Alcibiades was boasting of his wealth, and the great estates in his possession, (which generally blow up the pride of young people of quality), Socrates carried him to a geographical map, and asked him to find Attica. It was so small it could scarce be discerned upon that draught; he found it however, though with some difficulty. But, upon being desired to point out his own estate there: It is too small, says he, to be distinguished in so little a space. See then, replied Socrates, how much you are affected about an imperceptible point of land! This reasoning might have been urged much farther still. For what was Attica compared to all Greece, Greece to Europe, Europe to the whole world, and the world itself to the vast extent of the infinite orbs which surround it! What an insect, what a nothing, is the most powerful prince of the earth in the midst of this abyss of bodies and immense spaces, and how little of it does he occupy!

XERXES, king of Persia, at a vast expence, had caused a bridge to be built upon the sea for the passage of his forces from Asia into Europe.

The

The space that separates the two continents, was formerly called the Hellespont, but now the Straits or the Dardanelles, or of Gallipoli, and is seven stadia in length, which is near an English mile; over this was the bridge built; but a violent storm rising on a sudden, broke it down. Xerxes, being informed of what had happened, flew into a transport of passion, and in order to avenge himself of so cruel an affront, commanded two pair of chains to be thrown into the sea, as if he had it in his power to shackle and confine it, and that his men should give it three hundred strokes with a whip, and speak to it in this manner; “Thou troublesome and unhappy element, thus does *thy master* chastise thee for having affronted him without reason. Know that Xerxes will easily find means to pass over thy waters in spite of all thy billows and resistance.”

The extravagance of this prince did not stop here, for he added cruelty to his pride and folly; making the undertakers of the work answerable for the events, which do not in the least depend upon the power of man: he ordered all the persons to have their heads struck off, that had been charged with the direction and management of the work. HEROD. b. vii. c. 33.

How forcibly does this conduct verify the opinion of the Tatler: “As folly is the foundation of pride, the natural superstructure of it is madness.”

CLARA aims at the character of one of our modern fine ladies; she has handsome features without true beauty, but is really capricious, ignorant, and insolent: nay, Clara is not a good actress of the vile part she hath chosen for herself; her airs are not of the first kind.—You speak to

Clara, she either answers you or not, just as whim or the place you happen to be in prompts her. If you bow to her, she is very capable of staring you in the face, and not returning you the compliment, or of doing even worse, by returning it in such a manner, as shall render even her civility an impertinence; and if you bow to her again, she will do the same, nay, and she will then do right, for then you will certainly deserve it. Clara talks louder and longer than any person in her company; and the want of freedom is supplied by imprudence, of dignity by insolence, and of gracefulness by confidence. She has no parts; but her own forwardness and the mean encouragement of others, give her something that has sometimes an appearance of them; for as she talks incessantly and fearlessly, she sometimes stumbles upon combinations of thought which are not without propriety and connection. There are many proofs of the strange divisibility of matter; Clara will give you a proof of the strange divisibility of thought; for after she hath talked almost incessantly for three hours, I will engage that you shall say every thing that you can recollect of her discourse in three minutes. But see the court, the attention, the homage of those crowds of servile wretches, all encouraging the not less mean Clara in her overbearing impertinence. And is it possible not to moralize, not to be shocked, at so general a manifestation of abjectness, innate abjectness of the human species? Observe Silia in particular. Silia admires Clara beyond expression; but Silia was not born to be of her set; and she is too low, too desirous to get into it, ever to succeed. Nothing can be more curious than the commerce between Clara and Silia; while one exercises every superiority, which the advantages I have

have enumerated so fairly bestow, the other exercises every inferiority the disadvantages of her station as necessarily imply : but Silia's great principle is perseverance, condescending perseverance : she is quite a female philosopher ; no slight sours or mortifies her, and the favour of one minute amply atones for the neglect of many days. Clara triumphs with all the despotism of an Eastern monarch, and Silia obeys with all the servility of an Eastern subject. It is quite curious to see this pair so different and so like : yet, if nature or fate had changed their situations, you may without trial be assured, that Silia would have been Clara, and Clara, Silia ; so inseparable are pride and meanness.

AS contraries illustrate each other, let us take a view of the amiable Camilla. She is really what writers have so often imagined ; or rather, she possesses a combination of delicacies, which they have seldom had minuteness of virtue and taste enough to conceive. To say she is beautiful, she is accomplished, she is generous, she is tender, is talking in general, and it is the particular I would describe. In her person she is almost tall, and almost thin ; graceful, commanding, and inspiring a kind of tender respect : the tone of her voice is melodious, and she can neither look nor move without expressing something to her advantage. Possessed of almost every excellence, she is unconscious of any, and thus heightens them all : she is modest and diffident of her own opinion, yet always perfectly comprehends the subject on which she gives it, and sees the question in its true light : she has neither pride, prejudice, nor precipitancy to misguide her ; she is true, and therefore judges truly. If there are subjects too intricate,

intricate, too complicated for the feminine simplicity of her soul, her ignorance of them serves only to display a new beauty in her character, which results from her acknowledging, nay perhaps from her possessing that very ignorance. The great characteristic of Camilla's understanding is taste; but when she says most upon a subject, she still shews that she has much more to say, and by this unwillingness to triumph, she persuades the more. With the most refined sentiments, she possesses the softest sensibility, and it lives and speaks in every feature of her face. Is Camilla melancholy? does she sigh? every body is affected: they enquire whether any misfortune has happened to Camilla; they find that she sighed for the misfortune of another, and they are affected still more. Young, lovely, and high-born, Camilla graces every company, and heightens the brilliancy of courts; wherever she appears, all others seem by a natural impulse to feel her superiority; and yet when she converses, she has the art of inspiring others with an ease which they never knew before: she joins to the most scrupulous politeness, a certain feminine gaiety free from both restraint and boldness; always gentle yet never inferior; always unassuming, yet never ashamed or awkward; for shame and awkwardness are the effects of pride, which is too often miscalled modesty: nay, to the most critical discernment she adds something of a blushing timidity, which serves but to give a meaning and piquancy even to her looks, an admirable effect of true superiority! By this silent unassuming merit, she overawes the turbulent and the proud; and stops the torrent of that indecent, that overbearing noise, with which inferior natures in superior stations overwhelm the slavish
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and the mean. Yes, all admire, and love, and reverence Camilla.

IF there be any thing which makes human nature appear ridiculous to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of man, and of those little supernumerary advantages, whether in birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself above his neighbours on any of these accounts, at the same time that he is obnoxious to all the common calamities of the species.

To set this thought in its true light, we will fancy, if you please, that yonder mole-hill is inhabited by reasonable creatures, and that every pismire, (his shape and way of life only excepted) is endowed with human passions. How should we smile to hear one give us an account of the pedigrees, distinctions, and titles, that reign among them. Observe how the whole swarm divide and make way for the pismire that passes through them! You must understand he is an emmet of quality, and has better blood in his veins than any pismire in the mole-hill. Don't you see how sensible he is of it, how slow he marches forward, how the whole rabble of ants keep their distance? Here you may observe one placed upon a little eminence, and looking down on a long row of labourers. He is the richest insect on this side the hillock, he has a walk of half a yard in length, and a quarter of an inch in breadth, he keeps a hundred menial servants, and has at least fifteen barley-corns in his granary.

He

He is now chiding and beslaving the emmet that stands before him, and who, for all that we can discover, is as good an emmet as himself.

But here comes an insect of figure ! Don't you take notice of a little white straw that he carries in his mouth ? That straw, you must understand, he would not part with for the longest tract about the mole-hill : did you but know what he has undergone to purchase it ! See how the ants of all qualities and conditions swarm about him. Should this straw drop out of his mouth, you would see all this numerous circle of attendants follow the next that took it up, and leave the discarded insect, or run over his back to come at his successor.

If now you have a mind to see all the ladies of the mole-hill, observe first the pismire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect that she is a goddess, that her eyes are brighter than the sun, that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on your right hand. She can scarce crawl with age ; but you must know she values herself upon her birth, and, if you mind, spurns at every one that comes within her reach. The little nimble coquette that is running along by the side of her is a wit : She hath broken many a pismire's heart. Do but observe what a drove of lovers are running after her.

We will here finish this imaginary scene ; but first of all, to draw the parallel-closer, will suppose, if you please, that death comes down upon the mole-hill in the shape of a cock-sparrow, who picks up without distinction the pismire of quality and his flatterers, the pismire of substance

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and day-labourers, the white straw officer and his sycophants, with all the goddesses, wits, and beauties of the mole-hill.

May we not imagine that beings of superior natures and perfections regard all the instances of pride and vanity, among our own species, in the same kind of view, when they take a survey of those who inhabit the earth, or, in the language of an ingenious French poet, of those pismires that people this heap of dirt, which human vanity has divided into climates and regions.

THE high opinion which Charles I. king of England entertained of regal dignity occasioned him to observe a stateliness and imperiousness of manner, which, to the rational and intelligent, was unamiable and offensive.

In his palaces different rooms were allotted to the different ranks of the nobility and gentry: and orders were hung up in every apartment, forbidding all persons below a certain quality to enter. The observance of these ridiculous distinctions were exacted with such rigour, that Sir Henry Vane, the younger, having intruded himself into an apartment allotted to a superior rank, was so suddenly, whilst in discourse, surprized with the king's appearance, that, not having opportunity to retire unperceived, he hid himself behind a large carpet, which hung before a side-board. In this situation he was discovered by the king, who, with an unmanly insolence, struck him with his cane. Even in Charles's days of humiliation, he struck Colonel Whaley for the omission of some ceremony, or fancied disrespect: and when Sir Thomas Fairfax presented him on his knees a petition, the king, who knew the contents would be disagreeable to him, turned haughtily

haughtily away, with a motion so sudden, that the petition was hurt by his horse's feet, and he had like to have been trampled to death. CARTE'S LIFE OF ORMOND, vol. I. p. 356.

PRODIGALITY.

SENTIMENTS.

A Great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

There is more money idly spent to be laughed at, than for any thing in the world, though the purchasers do not think so.

We admire no man for enjoying all bodily pleasures to the full; this may create him envy, but not esteem. Such pleasures, while they flatter a man, sting him to death.

We may surfeit with too much, as well as starve with too little.

Let pleasures be ever so innocent, the *excess* is always criminal.

If we consider lavish men carefully, we shall find their prodigality proceeds from a certain incapacity of possessing themselves, and finding enjoyments in their own minds: this loose state of the soul hurries the extravagant from one pursuit to another; and the reason that his expences are greater than another's, is, that his wants are also more numerous.

The events of this life are fluctuating and precarious; ought not then some provision to be made
for

for *unforeseen* losses? Ought you not to extend your views farther than the supply of your *present* wants? ought you not to lay up something for *futurity*?

To look no farther than the *present* moment; to live at random, secure and careless of any *future* exigencies; to concern yourselves about nothing but what is immediately *before* you; and in the enjoyment of *to-day*, to take no manner of thought for the *morrow*, must inevitably be productive of the most fatal consequences, not only to *yourselves* but perhaps to *posterity*; it may entail misery upon children that are yet *unborn*.

Were the enjoyments of the voluptuary the foundation of solid happiness, (for this is the object in view, though they miss their aim) there might be some pretence at least for an *eager* pursuit of them: but, in truth, the case is much *otherwise*. Felicity does not make her abode with the *sensualist*, neither does she dwell in the *house of feasting*. The voluptuary is not the most *happy* person in the world: for *happiness* is a *secret* thing; it depends upon *hidden* causes; it is founded upon the *government* of *yourselves*; it cannot be *acquired*, nor is so valuable a purchase to be made, but by thought, reflection, and the command of your passions.

There is an œconomy that must always be observed in every pursuit, action, or undertaking. Even your *pleasures*, except used with *moderation*, prudently varied, and pursued rather as a temporary relaxation, than a constant employment, soon become insipid. The most innocent enjoyments have their bounds. It is a temperate use that constitutes the bliss, and preserves those powers and faculties, on the proper exertion of which the happiness of this life entirely depends. Health
and

and competence are the product of *temperance*; but when once you pass the bounds of moderation, and fall into the *dissipations* of pleasure, the taste becomes *vitiating*, the senses are *impaired*, and the proper relish of every enjoyment is *totally lost*.

What are the fruits of luxury, sensuality, and intemperance? Disease preying upon your vitals; at the same time that your morals are vitiated, your whole frame is enervated.

What are the fruits of waste, profusion, and extravagance? Want, poverty, and a train of consequences, no less fatal to your fortune than the other to your health.

There is but one affliction which is lasting, and that is the loss of an estate: time, which alleviates all others, sharpens this; we feel it every moment during the course of our lives, continually missing the fortune we have lost. Let not plenty therefore tempt you to be profuse.

Numbers are brought into bad circumstances rather from *small* neglects, than from any *great* errors in *material* affairs. People are too apt to think lightly of shillings and pence, forgetting that they are the constituent parts of a pound, till a deficiency in the great article shews them their mistake; convinces them, by dear-bought experience of a truth which they might have learnt from a little attention, viz. *that great sums are made up of small*; and that therefore he that contemneth *small* things, must of consequence *fall by little and little*.

To contract the desires is the grand principle of human *happiness*: for when once a loose is given to the desire of superfluities, you know no end.*

* *Multa potentibus, defunt multa.*

Your

Your wishes are vague, and unlimited.—You can set no bounds. The gratification of one inordinate pursuit, paves the way for another; and no sooner is the present vain wish indulged, than a future imaginary necessity arises, equally importunate.

A little is enough for all the *necessities*, for all the innocent *delights* of nature; and it may be justly asserted, that without oeconomy, how large soever an estate is, there will still be a deficiency.

Your portion is not large indeed,
But then how *little* do you need;

For nature's calls are few.

In this the art of living lies,
To want *no more* than may suffice,
And make that *little* do.

EXAMPLES.

THE prodigality of the emperor Heliogabalus was as boundless as his lust; for in the short time of his reign, he is said to have reduced almost to beggary all the subjects of the empire, and to have left at his death the exchequer quite empty. He suffered nothing to appear at his table but what was brought from the most distant countries at an immense expence. His palace, his chamber, and his beds, were all furnished with cloth of gold. When he went abroad, all the way between his chamber and the place where his chariot waited for him was strewn with gold-dust, for he thought it beneath him to tread upon the ground like other men. All his tables, chests, chairs, and such vessels as were destined for the meanest uses were of pure gold. Though
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his clothes were exceeding costly, and beset with jewels and precious stones, yet he is said never to have worn one suit twice, nor ever put on again a ring which he had once used. He was constantly served in gold plate; but every night, after supper, presented to his guests and attendants what had been made use of that day. He often distributed among the people and soldiery, not only corn and money, as other emperors had done, but gold and silver plate, jewels, precious stones, and tickets intitling them to immense sums, which were immediately paid. He caused his fish-ponds to be filled with water distilled from roses, and the Naumachia, where the sea-fights were exhibited, with wine. His banquets and entertainments were expensive almost beyond belief, his favourite dishes being tongues of peacocks and nightingales, and the brains of parrots, and pheasants. He fed his dogs with the livers of geese, his horses with raisins, and his lions and other wild beasts with partridges and pheasants. In short, the whole wealth of the Roman empire, says Herodian, was scarce sufficient to supply the extravagance of one man. HEROD. p. 569. VIT. HELIOG. p. 102.

CLEOPATRA, queen of Ægypt, to attach Antony the Roman triumvir the more to her person and interest, made daily entertainments during her stay at Tarsus, inviting him and the chief officers of his army to partake of them, and spending on those occasions immense sums of money. In one of these banquets Antony expressing great surprise at the vast number of gold cups enriched with jewels which were displayed on all sides, the queen told him, that since he admired such trifles, he was very welcome to them, and immediately ordered

ordered her servants to carry them all to his house. The next day she invited him again, and desired him to bring with him as many of his friends as he pleased. He accepted the invitation, and came attended with all the chief officers at that time in Tarsus. When the banquet was over, and the numerous company ready to depart, Cleopatra presented them with all the gold and silver plate, which had been made use of during the entertainment. In one of these feasts the queen had at her ears two of the finest and largest pearls that ever had been seen, each of them being valued at fifty-two thousand pounds sterling; one of these she caused to be dissolved in vinegar, and then swallowed it; for no other end but to shew the little account she made of such toys, and how much she could spend at one draught. She was preparing in like manner to melt the other, when Plaucus, who was present, stopt her, and saved the pearl, which was afterwards carried to Rome by Augustus, and being by his order cut in two, served for pendants to the Venus of the Julian family. *ATHEN.* vi. l. p. 147. *PLIN.* l. xxxiii. c. 3.

From Tarsus Antony suffered himself to be drawn away by Cleopatra to Alexandria, where they passed their time in games, amusements, and voluptuousness; treating each other every day, at excessive and incredible expences, which may be judged from the following instance:

A young Greek who went to Alexandria, to study phylic, upon the great noise those feasts made, had the curiosity to assure himself with his own eyes concerning them. Having been admitted into Antony's kitchen, he saw amongst vast variety of other things, eight wild boars roasting whole at the same time. Upon which he expressed his surprise at the great number of guests that

he

he supposed were to be at this supper. One of the officers could not forbear laughing, and told him that there were not so many as he imagined, and that there could not be above ten in all : but that it was necessary every thing should be served in a degree of perfection, which every moment ceases and spoils. " For," added he, " it often happens, that Antony will order his supper, and a moment after forbid it to be served, having entered into some conversation that diverts him. For that reason not one, but many suppers are provided, because it is hard to know at what time he will think fit to eat." PLUT. IN ANTON.

LUCULLUS, the Roman general, though justly admired for his bravery, justice, and clemency, yet is deservedly censured for his extravagance and prodigality. Cicero and Pompey meeting him one day in the city, told him they intended doing themselves the pleasure of supping with him that night : but it shall be upon this condition, added they, that you have nothing extraordinary on our account. To which he seemingly agreed ; but guess their surprise when they sat down to an entertainment that cost no less than fifty thousand crowns. What astonished them the more was the shortness of the time in which it was prepared : but this it seems was little more than his ordinary diet. This superfluous pomp and magnificence will not be thought incredible, if we compare it with that of Peter de Ruere, after he was made cardinal by the pope his kinsman : for within the space of ~~two~~ years which he lived at Rome, he expended in feasts and entertainments no less than four hundred thousand crowns. FREN. ACAD.

MULEASSES,

MULEASSES, king of Thunes, was so complete an epicure, that being expelled his kingdom for his infamous debaucheries, and hearing afterwards that Charles V. was inclined to reinstate him on the throne, he ordered a peacock to be dressed for his supper, and spent a hundred crowns on the sauce. PAUL. JOV.

THE emperor Vitellius was likewise so shamefully fond of superfluity and excess, that for one single meal he ordered two thousand different kinds of fish, and seven thousand fowl. Without doubt these epicures agreed with the poet Philoxenus, who wished that he had a crane's neck, that he might the longer enjoy the pleasure of eating and drinking.

HOW very different, but how much more commendable, was the conduct of Cyrus, king of Persia, who, having condescended to the entreaties of one of his friends, to take a dinner with him, and being desired to name his viands, and where he would have his table spread, made this unexpected answer: "It is my pleasure," said the king, "that you prepare this banquet on the side of the river, and that one loaf of bread be all the dishes!" APH. ANCIENTS.

AS this last example may be thought a contrary extreme, especially by those who do not know that bread and vegetables were the ordinary food of the Persians, I will give you an instance of the contempt of extravagance and prodigality, in the conduct of the celebrated Dean Swift. A certain lady sent him an invitation to dinner; but, having heard that he was not easily pleased, she had taken a month to provide for it.

When the time came, every delicacy which could be purchased the lady prepared, even to profusion. The Dean was scarcely seated, when she began to make a ceremonious harangue; in which she told him, that she was sincerely sorry that she had not a more tolerable dinner, since she was apprehensive there was not any thing there fit for him to eat; in short, that it was a bad dinner: "P—x take you," said the Dean, "why did you not get a better, then? sure you had time enough! but since you say it is so bad, I'll e'en go home and eat a herring." Accordingly he departed, and left her justly confused at her folly, which had spoiled all the pains and expence she had been at.

BUT to give an example perfectly worthy of imitation in every respect, I must relate the following anecdote:

Lord Carteret, in his lieutenancy, being very fond of Dr. Delany, who was indeed worthy of universal esteem, came one day quite unattended, and told the Doctor he was come to dine with him. He thanked his excellency for the honour he conferred on him, and invited him to walk in his beautiful gardens; which his excellency did with great good humour. They took a turn or two, when the servant came to inform them that dinner was upon the table. The Doctor had generally something suitable to the season for himself and his mother, to whom he behaved with true filial tenderness and respect.

The Doctor made the old lady do the honours of his table; for which, nor for the entertainment, he never made the least apology, but told his lordship, that

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To stomachs cloy'd with costly fare,
Simplicity alone was rare.

This demeanor of his was infinitely agreeable to lord Carteret, who, though a courtier, hated ceremony when he sought pleasure, which is indeed inconsistent with it. His excellency, after the cloth was taken away, and the bottle introduced (when, consequently, the lady departed) told the doctor, "that he always believed him to be a well-bred man, but never had so clear a demonstration of it, as he had this day seen. "Others," said he, "whom I have tried the same experiment on, have met me in as much confusion as if I came to arrest them for high-treason; nay, they would not give me a moment of their conversation, which, and not their dinner, I sought, but hurry from me, and then, if I had any appetite, deprive me of it, by their fulsome apologies for defects, and by their unnecessary profusion."

MEMOIRS OF MRS. L. PILK. vol. III.

BUT see the consequence of a different conduct! Anophilus is a man of fortune, is only in his fortieth year, and yet has all the infirmities of extreme old age; his body totters, his hands tremble, his head shakes, and his voice falters: an hidden fire in his bowels dries up the vital juices and consumes his strength; but it is a fire of his own kindling, which he has also continued and increased by the immoderate use of wine and strong liquors.

LEMARCHUS is tormented by frequent and excruciating paroxysms of the gout; for which
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he is indebted to the skill and dexterity of his cook, the luxury of his table, and perhaps to some other excesses which equally enervate the body.

PHILARGYRIS was born without wealth, but with an ardent desire to acquire it: he did not amuse himself with science, a sterile soil! which to those who cultivate it with the greatest assiduity, produces only flattering honours, and empty praise: he was neither geometrician, poet, grammarian, nor astronomer, but he could flatter—he gained the favour of the great—he was first made—and then—after which he had the honour of being—perhaps you imagine, that he then wished for nothing more; on the contrary, his desire increased with his wealth, and his wealth increased almost in proportion to his desire: for, when he died, ten principalities might have been formed out of his estate. The year of mourning was scarcely expired, when his son, although he was sole heir to these vast possessions, was less wealthy by one half than his father: the keeping a mistress, gaming, the repayment of loans at exorbitant interest, building and demolishing, a passion for pictures, medals, and cockle-shells, and, above all, his inattention to his domestic affairs, so greatly diminished his patrimony in this short time. But he has made considerable progress since; for he has now not only dissipated the remainder, but has brought himself deeply into debt.

HOW wretched is the condition of Asotus! A little garret with bare walls in his whole apartment, and of this, a flock-bed covered with rags takes up two-thirds. Cold, nakedness, and shame compel him to lie in his bed, till the day is far spent. At night, a lamp suited to the place, a

true sepulchral lamp, rather adds horror than diffuses light. By the feeble glimmering of this languid flame, he eats a dry crust of brown bread, his whole repast ! yet, poor as it is, he is not sure that he shall be able to renew it to-morrow. What are now become of his countless treasure, his immense revenues, which appeared sufficient to maintain a whole province ? It may as well be asked, what becomes of water in a sieve, or of wax in a furnace. Luxurious entertainments, gaming, women, usurers, and his steward, are the bottomless gulphs which have swallowed up his opulence. But is not there one among all his friends who knows him in his adversity, and stretches out the hand of bounty for his relief ? Is there not one among all his friends ? Alas ! had he ever a friend ? If he had he would have him still : for, whatever may have been said, adversity never banished a friend : it only disperses those who unjustly assume the name ; and if adversity is productive of any good, which surely cannot be denied, this is one of its principal advantages ; for the loss of a false friend is a real gain : if Asotus has any cause of complaint, it is only for want of wisdom, and of never having had a friend that was sincere.

BUT to change the scene. — Behold ! the happy effects of frugality *. Demophilus, upon the death of his father, became possessed of an estate of a thousand a year : out of which he was to pay his mother an annuity of two hundred per annum, and to his two sisters the sum of two thousand pounds each. He likewise found a

* *Frugalitatem virtutem esse maximam judico.* CICERO.

mortgage on one part of the estate for fifteen hundred pounds, and when he had paid the expences of his father's funeral, and some tradesmen's bills, he was left with but very little ready money. However, as his mother and sisters consented to live with him, and did not immediately insist on the payment of their fortunes, Demophilus, in about three years, was able to clear off the mortgage. To effect this, he dismissed such of his father's domestics as were not absolutely necessary. He laid aside his carriage, he became his own steward, received, examined, and paid all his bills himself; he renounced every mean and sensual gratification, all trifling amusements and vain superfluities. He kept but very little company, and never associated by choice with any but those who were distinguished for their virtue and good sense. His servants both loved and feared him, consequently he was obeyed with punctuality and cheerfulness. He was revered by his acquaintance for his integrity and wisdom; and his neighbours would frequently, without any farther appeal, leave to him the decision of their disputes. By this prudent conduct, and the exercise of an unremitted frugality, he became universally respected, and had in the course of seven years been able to present his eldest sister with two thousand pounds on the day of her marriage, without burdening the estate with a shilling. Demophilus was now in his thirtieth year, when his neighbour, Mr. Speedwell, who had acquired a very considerable fortune in the mercantile way, addressed him in the following terms: "I have observed, my young friend, with great pleasure, the regularity and prudence of your conduct during the course

course of several years, and, if I am not greatly mistaken, I think you would make a deserving woman a very good husband. But perhaps you are determined never to risk the tranquillity of which you seem so happily possessed: if that be the case, I have done." "I do not think I should hazard any part of my happiness," replied Demophilus, "by an union with a deserving lady; I am fully persuaded it would be a great addition to it. But at present you know, Sir, my little estate is charged with the payment of a large sum to my youngest sister, who is on the point of marriage; and till I have eased it of that burden, I do not intend to alter my condition." "If that be all your objection," says Mr. Speedwell, "you will give me leave to say I do not think there is any great weight in it. Permit me to remove it at once. Here is a draft for two thousand pounds, which you will present to the young lady as your own act and deed; and if you can love my daughter, Sophy, my only child, I will immediately give you fifty thousand more, and at my decease you will be entitled to the remainder of what I possess—perhaps as much more—I honour you for your virtue and good sense—I am convinced of your prudence, and I am not afraid of your leaving my daughter penniless by a life of dissipation and luxury. She was the darling of her deceased mother, and the only comfort of my old age.—She is a good girl, and, if you can love her sincerely, take her, and God bless you both." At these words the tears flowed so fast down the old gentleman's cheeks, he could say no more.

Demophilus was no stranger to the young lady, they had frequently conversed together, and had long perceived a growing affection, founded on

their mutual esteem. The marriage was in a short time consummated; and the old gentleman, the next year, left his son-in-law possessed of a hundred and fifty thousand pounds.

His conduct was indeed changed with his fortune, for he now kept a very elegant equipage, enlarged the number of his domestics, changed his furniture, and in every respect lived suitably to his fortune. But Demophilus fixed upon a certain sum, which he would never exceed. By this means his fortune was still increasing, and what gave him infinite pleasure, he was now able to discover the humanity and benevolence of his soul, in a much more extensive manner than formerly; nor has he ever been weary of well-doing, for he still showers his bounties with a liberal hand on the indigent and unhappy. If wisdom can derive any advantage from wealth, it is only by procuring the sublime satisfaction of communicating happiness. This you will say, if you think justly, is making a noble use of an affluent fortune. It is so, but let me add, that Demophilus does no more than his duty: for as all mankind are equal sharers in the wants and necessities of life, and the things which should supply these wants are unequally divided, it follows that the abundance of the one should minister to the necessities of the other; for when you have discharged the relative duties, you then become a debtor to such acts of beneficence, as are required at the hands of all those to whom God has dispensed his gifts liberally.

PRUDENCE.

PRUDENCE.

SENTIMENTS.

PRUDENCE is the art of choosing: he is prudent who among many objects can distinguish that which deserves the preference.

Prudence has two offices, to inform the understanding and regulate the will. She determines both on maxims of speculation and practice. She keeps the mind upon its guard against prejudice and precipitation.

To desire objects which are probably inconsistent with our happiness, on the whole, would be a dangerous imprudence; to desire those which are contrary to good morals, would be criminal: and whatever is criminal, cannot fail to produce misery; because there is in heaven an impartial Judge, by whom every deviation from virtue is, sooner or later, adequately punished.

Though fortune seems to be an universal mistress, yet prudence is hers. When we are guided by prudence, we are surrounded by all the other divinities.

Discretion does not only shew itself in words, but in all the circumstances of action; and is like an under agent of Providence, to guide and direct us in the ordinary concerns of life.

There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this which gives a value to all the rest, which sets them at work in their proper

times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence, nay, virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active in his own prejudice.

Be neither simple nor subtle.

Prudence requires all wise men to weigh their actions in the balance of reason, and to judge whether there be any proportion between the hazard run, and the end proposed.

In the reputation of a wise man his oeconomy is one of the most distinguishing parts of his prudence.

Prudence is an evenness of soul,
A steady temper which no cares controul,
No passions ruffle, no desires inflame;
Still constant to itself, and still the same.

E X A M P L E S.

IN the reign of king Charles the second, there was a young lady, whom I shall call Prudentia, who was the reigning toast of that gallant age, and equally admired by the men of pleasure and the men of wit; her soul was as lovely as her person: with her beauty she was strictly modest, with her wit she was discreet and good-natured. Among her numerous train of admirers, none seemed so agreeable and deserving her esteem as the young lord Amiable, who, incapable of any base designs, gave such assurances of his love, that Prudentia easily surrendered her heart. Prudentia's aunt, who was her guardian, and loved her

her as her own child, was pleased with a conquest which would so much contribute to the honour and happiness of her niece; she readily consented to the match, and the nuptials were celebrated with a mutual joy. As this was a match not made up by treaty, but by free choice and inclination, they did not fall into that modish coldness and complaisant indifference people of fashion are soon apt to do. My lord was a man of unusual sweetness and affability of temper, which, when joined to that of Prudentia's, must necessarily make him happy with his wife; yet his easiness, and credulity of the generosity of some of his companions had like to have lessened his domestic felicity, but the discretion of Prudentia prevented it. My lord had contracted a most intimate acquaintance with one Mr. Maskwell, a man of pleasing conversation, which served only to conceal the tricking gamester and the designing pander. To render himself more powerful with men of quality, he made himself instrumental to their follies or their vices. Tho' Lord Amiable was not inclined to any of those vices Maskwell was procurer of, yet this wretch had cunning enough to draw him into all. With drinking, his health soon began to be impaired; with losses his temper was ruffled; with wenching, that fondness and cordial love he used to shew to his lady, began to cease. Prudentia was not a little concerned at this conduct: she too well knew all his vices; yet discreetly thought that any violent opposition would but heighten the mischief: she took care to make home as easy to him as possible; studious of obliging, she never disgusted him by harsh reproaches and satirical reflections on his conduct; neither, though care-

ful to please him, did she run into an extreme of fondness: she was not fond when she thought it would be disagreeable; for she knew that a wife without discretion may make the tenderest endearments the most troublesome. Prudentia was gay or fond as she found her lord in the temper to receive either; and, without letting him know that she had information of his gaming abroad, would propose a game of cards at home with such company as she thought would most please him, and never forgot to include Mr. Maskwell.

Sometimes her proposal was accepted; and by that means she found out the sharper, the pander, the flatterer, and the villain, in the silver-tongued Mr. Maskwell.

It happened that Mrs. Thoughtless, a beautiful lady, who had married my lord's brother, was extremely uneasy at being informed of her husband's keeping company with women of the town, and in danger of being ruined by sharpers at gaming; she came one day to my lord to complain of his brother's bad conduct and falsehood to her bed: she cried, she raved, and threatened not to live a moment with him longer. My lord did what he could to pacify her, but all in vain; my lady succeeded better, who taking this opportunity to shew my lord his own foibles, thus addressed herself to her sister: "I fancy, dear sister, you want a little discreet good-humour to reclaim your husband; beauty and wit will not avail without discretion; there is a passive kind of virtue necessary to shew him his folly, it must not be done with ill-nature and constant reproaches on his conduct, which I am afraid is your method. If my Lord Amiable was guilty of such follies, which I dare affirm he never will, I should myself act as I advise you.

You

You have beauty enough to please a husband, have therefore an equal desire to do it : be the more studious of his humour as he is more faulty in his conduct, and let your affability shew his injustice in wronging you : the mistresses the men visit exert all their little arts to please them, for gain only, without honour, without conscience, and without love : why then should not a virtuous woman shew as great a desire to please her husband as these artful jilts do to please a gallant ?”

Mrs. Thoughtless was pleased with her advice ; my lord approved of it, and was secretly touched to the soul for his transgressions against so incomparable a wife, who had acted what she spoke, and had more personal charms than the woman his false friend had introduced him to. When he had recollected himself, he proposed that his sister should bring her husband to dinner the next day ; and that his lady should repeat what she had already said, and he was assured that it would have an excellent effect. It was agreed on ; but with this discreet caution of Lady Amiable, that her discourse should be directed to my lord, to take off any suspicion that it was intended for Mr. Thoughtless. The next day they met, and my Lord Amiable saw himself prudently attacked by his lady for his real faults, while she seemed only to take them for imaginary ones. To what she had said before, she added some reflections on the ill choice men of quality make of their acquaintance, among whom are the merry laughing buffoons, who lead them into all the vices of the age, under the false pretence of friendship ; at which words, looking at her lord in the most tender manner, she concluded, “ These, my lord, are wretched friends, who lead you into such evils ;

evils; on the contrary, the friendship between man and wife is cemented by virtue, love, and interest, and cannot be dissolved without destroying the happiness of both. Let not then, my lord, any false friends deceive you to your ruin. I desire a continuance of your love only so long as I continue to deserve it." At these last words, my lord, overcome with the gentle reproach, flung himself about her neck, and, amidst a thousand kisses, promised mutual love. These transports were followed by the like in my lady's brother and wife, who owned himself a convert to virtue and matrimonial affection.

Thus what neither beauty nor wit could effect, discretion did: their lives afterwards were prosperous, and their deaths happy:

Good-humour only teaches charms to last,
Still makes new conquests and improves the last.
Love, rais'd on beauty, will like that decay;
Our hearts may bear its slender chains a day,
As flow'ry bands in wantonness are worn,
A morning's pleasure, and at evening torn;
This binds in ties more easy and more strong
The willing heart, and only holds it long. POPE.

A gentleman, whom I shall call Mr. Foresight, was possessed of a genteel income, and while a batchelor kept a chariot and four footmen, besides six saddle horses. He did not exceed, but went to the utmost stretch of his income: but when he married the beautiful Clarinda, (who brought him a handsome fortune,) he dismissed two of his footmen, four of the saddle horses, and his chariot; and kept only a chair for the use of his lady. Embroidered clothes, and laced linen were quite

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quite laid aside: he was married in a plain drugget, and from that time forward, in all the accommodations of life, never coveted any thing beyond cleanliness and conveniency. When any of his acquaintance asked him the reason of this sudden change, he would answer, "In a single life I could easily compute my wants, and provide against them; but the condition of life I am now engaged in is attended with a thousand unforeseen casualties, as well as with a great many distant but unavoidable expences. The happiness or misery in this world of a future progeny will probably depend upon my good or ill husbandry. I shall never think I have discharged my duty till I have laid up a provision for three or four children at least." "But pr'ythee, Sir," says a pert coxcomb that stood by, "why shouldst thou reckon thy chickens before —" Upon which he cut him short, and replied, "It is no matter; a brave man can never want heirs, while there is one man of worth living." This precautions way of reasoning and acting has proved to Mr. Foresight and his lady an uninterrupted source of felicity; wedlock sits light and easy upon them; and they are at present happy in two sons and a daughter, who a great many years hence will feel the good effects of their parents prudence.

HOW singular in the age we live, is the discreet behaviour of young Sophia, and how amiable does she appear in the eyes of wise men? Her lover, a little before marriage, acquainted her that he intended to lay out a thousand pounds for a present in jewels; but, before he did it, desired to know what sort would be most agreeable to her. "Sir," replied Sophia, "I thank you
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for your kind and generous intentions, and only beg they may be executed in another manner: be pleased only to give me the money, and I will try to lay it out to a better advantage. I am not, continued she, in the least fond of those expensive trifles; neither do I think the wearing of diamonds can be any addition, nor the absence of them any diminution, to my happiness. I should be ashamed to appear in public for a few days in a dress which does not become me at all times. Besides, I see, by that modest plain garb of yours, that you are not yourself affected with the gaiety of apparel. When I am your wife, my only care will be to keep my person clean and neat for you, and not to make it fine for others." The gentleman, transported with this excellent turn of mind in his mistress, presented her with the money in new gold. She purchased an annuity with it; and out of the income of which, at every revolution of her wedding-day, she makes her husband some pretty present, as a token of her gratitude, and a fresh pledge of her love: part of it she yearly distributes among her indigent and best-deserving neighbours, and the small remainder she lays out in something useful for herself and the children.

HENRY the Fifth, king of England, while he was prince of Wales, by his loose and dissolute conduct, was daily giving his father great cause of pain and uneasiness. His court was the common receptacle of libertines, debauchees, buffoons, parasites, and all the other species of vermin which are at once the disgrace and ruin of young princes. The wild pranks and riotous exploits of the prince and his companions were
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the common topics of conversation *. This degeneracy in the heir of the crown was not more disagreeable to the king himself, who loved him with a most tender affection, than it was alarming to the nation in general, who trembled at the prospect of being one day governed by a prince of his character. But their fears were happily removed; for no sooner had the young king assumed the reins of government, than he shewed himself to be extremely worthy of the high station to which he was advanced. He called together the dissolute companions of his youth; acquainted them with his intended reformation; advised them to imitate his good example; and after having forbid them to appear in his presence for the future, if they continued in their old courses, he dismissed them with liberal presents. He chose a new council, composed of the wisest and best men of the kingdom: he reformed the benches, by discarding the ignorant and corrupt judges, and supplying their places with persons of courage, knowledge, and integrity. Even the chief justice Gascoigne †, who had committed young Henry to prison, and who, on that account, trembled to approach the royal presence, was received with the utmost cordiality and friendship; and, instead of being reproached for his past conduct, was warmly exhorted to persevere in the same strict and impartial execution of the laws. When the

* He is said, among other pranks, to have disguised himself in a mean habit, and lain in wait for the receivers of his father's revenue, whom he attacked upon the highway, and robbed of the money they were carrying to the treasury. In these rencounters he sometimes received a sound drubbing; but he was always sure to reward those officers who made a brave and obstinate resistance.

STOW.

† See the article MAGNANIMITY.

archbishop of Canterbury applied to him, for permission to impeach a great man, for holding opinions contrary to the established religion, he told him, he was averse to such sanguinary methods of conversion; *that reason and argument* were the proper weapons for defending and maintaining the truth; and that the most gentle means ought, in the first place, to be employed, in order to reclaim men from their errors. In a word, he seemed determined to bury all party-distinctions in eternal oblivion, and to approve himself the common father and protector of all his subjects, without exception. Even before his father's death, he seems to have been sensible of the folly and impropriety of his conduct, and determined to reform: for his father being naturally of a jealous and suspicious disposition, listened to the suggestions of some of his courtiers, who insinuated, that his son had an evil design upon his crown and authority. These insinuations filled his breast with the most anxious fears and apprehensions, and perhaps he might have had recourse to very disagreeable expedients, in order to prevent the imaginary danger, had not his suspicions been removed by the prudent conduct of the young prince. He was no sooner informed of his father's jealousy, than he repaired to court, and throwing himself on his knees, accosted the king in the following terms:

“ I understand, my liege, that you suspect me of entertaining designs against your crown and person. I own I have been guilty of many excesses, which have justly exposed me to your displeasure: but I take heaven to witness, that I never harboured a single thought inconsistent with that duty and veneration which I owe to your majesty. Those who charge me with such criminal intentions

tions only want to disturb the tranquillity of your reign, and to alienate your affections from your son and successor. I have therefore taken the liberty to come into your presence, and humbly beg you will cause my conduct to be examined with as much rigour and severity as that of the meanest of your subjects; and if I be found guilty, I will cheerfully submit to any punishment you shall think proper to inflict. This scrutiny I demand, not only for the satisfaction of your majesty, but likewise for the vindication of my own character."

The king was so highly satisfied with this prudent and ingenuous address, that he embraced him with great tenderness, acknowledging that his suspicions were entirely removed, and that for the future he would never harbour a thought prejudicial to his loyalty and honour. HIST. ENG.

SO happily were the fears of the nation disappointed in regard to this young prince, that were we to ransack all the records of ancient and modern times, we shall hardly find a hero whose character bears a more striking resemblance to that of Alexander the Great, in his best and most laudable actions.

He seems to have been blessed with a self-taught genius, that blazed out at once without the aid of instruction or experience; and the same restless and active spirit, which during his younger years hurried him into some irregularities, when at last restrained and directed by the maxims of prudence and discretion, prompted him to attempt, and enabled him to accomplish, those great and glorious enterprizes, which at once charmed and astonished the nation. His valour was such as no danger could startle, and no difficulty oppose. He was religious

religious without superstition, just without rigour, complaisant with a becoming dignity, and at once engaged the affections, and commanded the esteem of all around him. Regulating his conduct by the laws of his country, he took care that all his subjects should square their actions by the same invariable standard. Not more tenacious of the prerogatives of the crown, than tender of the privileges of the people, he always lived with his parliament in the most perfect harmony and concord; he never demanded a supply which they did not give; and never refused to grant a petition which they thought proper to prefer.

RELIGION.

SENTIMENTS.

RELIGION, in its most general view, is such a sense of God on the soul, and such a conviction of our obligations to him, and dependence upon him, as should engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to him.

From the little I have seen of the world, I am convinced it is a true sense of religion, a full persuasion of an invisible power, who sees and knows every thing, and, as we behave well or ill in this life, will accordingly reward or punish us in another, which only can restrain our giddy passions, controul our headstrong appetites, and stop us in the

the full career of sin and folly; for this reason as well as others, the imprinting an early and deep sense of religion on the minds of youth is an essential part in a complete plan of education.

All sorts of men that have gone before us into an eternal state, have left this great observation behind them, that upon experience they have found, that what vain thoughts soever men may, in the heat of their youth, entertain of religion, they will, sooner or latter, feel a testimony God hath given it in every man's breast, which will one day make them serious, either by the inexpressible fears, terrors, and agonies of a troubled mind, or the inconceivable peace, comfort, and joy of a good conscience.

Let profane minds laugh at it as much as they will, there is a secret commerce between God and the souls of good men; they feel the influence of heaven*, and become both wiser and better for it: and therefore to those who are so happy as to be properly affected by religion, piety and devotion are their eternal comforts, and the practice of their duty is an everlasting pleasure.

A state of temperance, sobriety, and justice, without devotion, is a cold, lifeless, insipid condition of virtue: and is rather to be styled philosophy than religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas than any that are to be met with in the most exalted science; and, at the same time, warms and agitates the soul more than sensual pleasure.

* The light of nature could direct Seneca to this doctrine, as appears by a very remarkable passage among his epistles, *Sacer est in nobis spiritus bonorum malorumque custos, et observator, et quem admodum nos illum tractamus, ita et ille nos.* "There is a holy spirit residing in us, who watches and observes both good and evil men, and will treat us after the same manner that we treat him."

The most illiterate man, who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition; and there is an indelible mark of goodness in those who sincerely possess it. It is hardly possible it should be otherwise; for the fervors of a pious mind will naturally contract such an earnestness and attention towards a better being, as will make the ordinary passages of life go off with a becoming indifference. By this a man in the lowest condition will not appear mean, nor in the most splendid fortune insolent.

It is a great disgrace to religion, to imagine it is an enemy to mirth and cheerfulness, and a severe exacter of pensive looks and solemn faces. The true spirit of religion cheers as well as composes the soul. It is not the business of virtue to extirpate the affections of the mind, but to regulate them.

The greatest and wisest of men in all ages and countries were renowned for their piety and virtue. Those in our own nation, that have been unquestionably the most eminent for learning and knowledge, were likewise the most eminent for their adherence to the Christian religion. I might produce very shining examples from among the clergy; but because priestcraft is the common cry of every cavilling empty scribbler, I shall shew that those laymen who have exerted a more than ordinary genius in their writings, and were the glory of their times, were men whose hopes were filled with immortality, and the prospect of future rewards, and men who lived in a dutiful submission to all the doctrines and duties of revealed religion.

EXAM-

EXAMPLES.

XENOPHON informs us, that what Cyrus the Great preferred before all other things was the worship of the gods, and a respect for religion. Upon this therefore he thought himself obliged to bestow his first and principal care. He began by establishing a number of magi (or priests) to sing daily a morning service of praise to the honour of the gods, and to offer sacrifices, which was daily practised among them even to succeeding ages. The prince's disposition quickly became, as is usual, the prevailing disposition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad, to find in them such sentiments of religion, being convinced that whosoever sincerely fears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his person, and to the welfare of the state. CYROP. 204.

WHILE the colleagues of Constantius, the Roman emperor, were persecuting the Christians with fire and sword, he politically pretended to persecute them too, and declared to such officers of his household and governors of provinces as were Christians, that he left it to their choice, either to sacrifice to the gods, and by that means preserve themselves in their employments, or to forfeit their places and his favour by continuing steady in their religion. When they had all declared, the emperor opened his real sentiments, reproached in the most bitter terms those who had renounced their religion, highly extolled the virtue

tue and constancy of such as had despised the wealth and vanities of the world, dismissed with ignominy the former, saying, "that those who had betrayed their God would not scruple to betray their prince," and, retaining the latter, trusted them with the guard of his person and the whole management of public affairs, as persons on whose fidelity he could rely, and in whom he might put an entire confidence. EUSEB. VIT. CONSTANT. l. i. c. 15.

CAN any thing be more admirable than these sentiments of Cicero? "That we ought above all things to be convinced there is a Supreme Being, who presides over all the events of the world, and disposes of every thing as sovereign lord and arbiter: that it is to him mankind are indebted for all the good they enjoy: that he penetrates into, and is acquainted with, whatsoever passes in the most secret recesses of the heart: that he treats the just and impious according to their respective merits: that the true means of acquiring his favour, and of being pleasing in his sight, is not by the use of riches and magnificence in his worship, but by presenting him an heart pure and blameless, and by adoring him with an unfeigned and profound veneration. Nor can I think, adds he, that man to be in his right mind who is destitute of religion." CICER. DE LEG.

THE consent of all men, says Seneca, is of very great weight with us: a mark that a thing is true, is when it appears so to all the world. Thus we conclude there is a divinity, because all men believe it, there being no nation, how corrupt soever they be, which deny it.

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I NEVER had a sight of my soul, says the emperor Aurelius, and yet I have a great value for it, because it is discoverable by its operations; and by my constant experience of the power of God, I have a proof of his being, and a reason for my veneration.

AS to Socrates, it must be allowed that the Pagan world never produced any thing so great and perfect. He held admirable principles with relation to the Deity; he agreeably rallied the fables upon which the ridiculous mysteries of his age were founded; he often discoursed in the most exalted terms of the existence of one Supreme Being, eternal, invisible, the creator of the universe, and the supreme director and arbiter of all events, who takes cognizance of the actions of men, and who will infallibly punish the guilty and reward the virtuous.

These examples, selected from the heathen world, evidently prove that religion, or the fear and adoration of a Supreme Being, is dictated to us by the light of nature. Let us now consider what has been the faith and practice of the greatest men in our own nation with regard to revealed religion.

THE honourable Mr. Boyle, the most exact searcher into the works of nature that any age has known, and who saw atheism and infidelity beginning to shew themselves in the loose and voluptuous reign of king Charles the Second, pursued his philosophical inquiries with religious views, to establish the minds of men in a firm belief and thorough sense of the infinite power and wisdom of the great Creator.

This account we have from one who was intimately acquainted with him, and preached his funeral sermon*. “It appeared from those who conversed with him on his inquiries into nature, that his main design in that (on which as he had his own eye most constantly, so he took care to put others often in mind of it) was to raise in himself and others vaster thoughts of the greatness and glory, and of the wisdom and goodness of God. This was so deep in his thoughts, that he concludes the article of his will, which relates to that illustrious body of the Royal Society, in these words, wishing them a happy success in their laudable attempts to discover the true nature of the works of God; and praying that they and all other searchers into physical truths may cordially refer their attainments to the glory of the great Author of nature, and to the comfort of mankind.”

In another place the same person speaks of him thus, “He had the profoundest veneration for the great God of heaven and earth that I ever observed in any man. The very name of God was never mentioned by him without a pause and visible stop in his discourse.”

Of the strictness and exemplariness of the whole course of his life, he says, “I might here challenge the whole tribe of libertines to come and view the usefulness as well as the excellence of the Christian religion in a life that was entirely dedicated to it.” The veneration he had for the holy scriptures appears not only from his studying them with great exactness, and exhorting others to do the same; but more particularly from a distinct treatise which he wrote, on purpose to defend the scripture-style, and to answer all the objections

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which profane and irreligious persons have made against it.

His zeal in propagating Christianity in the world, appears by many and large benefactions to that end*.

In his younger years he had thoughts of entering into holy orders, and one reason that determined him against it, was, that he believed he might in some respects be more serviceable to religion by continuing a layman. "His having no interests, with relation to religion, besides those of saving his own soul, gave him, as he thought, a more unsuspected authority in writing or acting on that side. He knew the profane had fortified themselves against all that was said by men of our profession, with this, that it was their trade, and that they were paid for it: he hoped therefore that he might have the more influence the less he shared in the patrimony of the church." *Life of Mr. BOYLE*, p. 17, 22, 36, 37.

MR. LOCKE, whose accurate talent in reasoning is so much celebrated even by the sceptics and infidels of our times, shewed his zeal for the Christian religion, first in his middle age, by publishing a discourse on purpose to demonstrate the reasonableness of believing Jesus to be the promised Messiah; and after that, in the last years of his life, by a very judicious commentary upon several of the epistles of St. Paul.

The holy scriptures are every where mentioned by him with the greatest reverence; and he exhorts Christians "to betake themselves in earnest to the study of the way to salvation, in those holy writings, wherein God has revealed it from hea-

* See the head **BENEFICENCE**.

ven, and proposed it to the world ; seeking our religion where we are sure it is in truth to be found, comparing spiritual things with spiritual." And, in a letter written the year before his death to one who asked this question, " What is the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it ?" His answer is, " Let him study the holy scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author ; salvation for its end ; and truth, without any mixture of error, for its matter : " a direction that was copied from his own practice, in the latter part of his life, and after his retirement from business ; when for " fourteen or fifteen years, he applied himself especially to the study of the holy scriptures, and employed the last years of his life hardly in any thing else. He was never weary of admiring the great views of that sacred book, and the just relation of all its parts. He every day made discoveries in it that gave him fresh cause of admiration."

The death of this great man was agreeable to his life. For we are assured by one that was with him when he died, and had lived in the same family for seven years before, that the day before his death he particularly exhorted all about him to read the holy scriptures ; that he desired to be remembered by them at evening prayers ; and being told that if he chose it the whole family should come and pray by him in his chamber, he answered, he should be very glad to have it so, if it would not give too much trouble ; that an occasion offering to speak of the goodness of God, he especially exalted the care which God shewed to man, in justifying him by faith in Jesus Christ ;

Christ; and returned God thanks in particular for having blessed him with the knowledge of that divine Saviour.

About two months before his death, he drew up a letter to a certain gentleman, and left this direction upon it, "To be delivered to him after my decease." In it are these remarkable words: "This life is a scene of vanity that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true, when you come to make up the account."

POSTHUMOUS WORKS, p. 321—328.

SIR ISAAC NEWTON, universally acknowledged to be the ablest philosopher and mathematician that this, or perhaps any other, nation has produced, is also well known to have been a firm believer and a serious Christian. His discoveries concerning the frame and system of the universe were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom in the creation.

This great man applied himself likewise with the utmost attention to the study of the holy scriptures, and considered the several parts of them with uncommon exactness; particularly, as to the order of time, and the series of prophecies and events relating to the Messiah. Upon which head he left behind him an elaborate discourse, to prove that the famous prophecy of Daniel's weeks, which has been so industriously perverted by the Deists of our times, was an express prophecy of the coming of the Messiah, and fulfilled in Jesus Christ.

VIEW OF HIS PHILOSOPHY.

MR. ADDISON, so deservedly celebrated for an uncommon accuracy in thinking and reasoning, has given abundant proof of his belief of Christianity, and his zeal against infidels of all kinds, in his Evidences of the Christian Religion. All his writings on religious subjects discover a strong, masculine, and steady piety; and his amiable conduct in every part of his life gives us the most convincing proof that what he wrote were the genuine sentiments of his mind. But his virtue shone out brightest at the point of death; for after a long and manly, but vain struggle with his distempers, he dismissed his physicians, and with them all hopes of life: but with his hopes of life he dismissed not his concern for the living, but sent for a youth nearly related, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came: but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause the youth said, "Dear Sir! you sent for me: I believe, and hope you have some commands; I shall hold them most sacred:" May distant ages not only hear, but feel, the reply! Forcibly grasping the youth's hand, he softly said, *See in what peace a christian can die.* He spoke with difficulty, and soon expired. Through divine grace how great is man! through divine mercy how stingless death! who would not thus expire? CONJECTURES ON ORIGINAL COMPOSITION, p. 103.

LOUIS, the late duke of Orleans, thus expressed the delight he found in piety and devotion: "I know by experience that sublunary grandeur and sublunary pleasure, are delusive and vain, and are always infinitely below the conceptions we form of them: but, on the contrary, such happiness

happinefs and fuch complacency may be found in devotion and piety as the fenfual mind has no idea of."

SIR FRANCIS WALSINGHAM, towards the end of his life, wrote thus to lord Burleigh :
 " We have lived long enough to our country, to our fortunes, and to our fovereign ; it is high time we begin to live to ourfelves and to our God."

PHILIP the Third, king of Spain, ferioufly reflecting upon the life he had lived, cried out, upon his death-bed, " Ah ! how happy were I, had I fpent thofe twenty-three years that I have held my kingdom, in a retirement ;" faying to his confeffor, " my concern is for my foul, not my body."

CARDINAL WOLSEY, one of the greateft minifters of ftate that ever was, poured forth his foul in thefe fad words ; " Had I been as diligent to ferve my God, as I have been to pleafe my king, he would not have forfaken me now in my grey hairs."

CARDINAL RICHLIEU, after he had given law to all Europe for many years, confefled to P. du Moulin, that being forced upon many irregularities in his life-time, by that which they call " Reafons of ftate," he could not tell how to fatisfy his confcience upon feveral accounts : and, being afked one day by a friend why he was fo fad ? He answered, " The foul is a ferious thing, it muft be either fad here for a moment, or be fad for ever."

SIR JOHN MASON, privy-counsellor to king Henry the eighth, upon his death-bed, delivered himself to those about him to this purpose : “ I have seen five princes, and have been privy-counsellor to four. I have seen the most remarkable things in foreign parts, and been present at most state-transactions for thirty years together, and have learned this, after so many years experience, that seriousness is the greatest wisdom, and a good conscience the best estate : and were I to live my time over again, I would change the court for a cloister ; my privy-counsellor's bustles, for an hermit's retirement ; and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel : all things else forsake me, besides my God, my duty, and my prayer.”

SIR THOMAS SMITH, secretary of state to queen Elizabeth, a quarter of a year before his death, sent to his friends the bishops of Winchester and Worcester, intreating them to draw him, out of the word of God, the plainest and exactest way of making his peace with him ; adding, that it was great pity men knew not to what end they were born into the world, till they were ready to go out of it.

SIR PHILIP SIDNEY left this his last farewell among his acquaintance, “ Love my memory, cherish my friends ; but, above all, govern your will and affections by the will and word of your Creator ; in me behold the end of this world, and all its vanities.”

DOCTOR

DOCTOR DONNE, a person of great parts and learning, being upon his death-bed, and taking his solemn farewell of his friends, left this with them, "I repent of all my life, but that part of it I spent in communion with God, and doing good."

SIR FRANCIS BACON, lord Verulam, was a man who, for the greatness of genius and compass of knowledge, did honour to his age and country; I could almost say, to human nature itself. He possessed at once all those extraordinary talents which were divided among the greatest authors of antiquity: nor can one tell which to admire most in his writings, the strength of reason, force of style, or brightness of imagination. This great man was a firm believer, and possessed that genuine and ardent spirit of devotion and piety which reason dictates, and revelation purifies and exalts. His principal error seems to have been the excess of that virtue which covers a multitude of faults. This betrayed him to so great an indulgence towards his servants, who made a corrupt use of it, that it stripped him of all those riches and honours which a long series of merits had heaped upon him. But in the following devotional piece, at the same time that we find him prostrating himself before the great mercy-seat, and humbled under afflictions which at that time lay heavy upon him, we see him supported by the sense of his integrity, his zeal, his devotion, and his love to mankind, which give him a much higher figure in the minds of thinking men, than that greatness had done from which he was fallen.

The prayer above-mentioned was found among his lordship's papers, written with his own hand, and is as follows :

“ Most gracious Lord God, my merciful Father, my Creator, my Redeemer, and my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts : thou acknowledgest the upright of heart, thou judgest the hypocrite ; thou ponderest mens thoughts and doings as in a balance ; thou measurest their intentions as with a line ; vanity and crooked ways cannot be hid from thee.

“ Remember, O Lord ! how thy servant hath walked before Thee ; remember what I have fought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of thy church. I have delighted in the brightness of thy sanctuary ; the vine, which thy right hand hath planted in this nation, I have ever prayed unto thee, that it might have the first and the latter rain, and that it might stretch her branches to the seas, and to the flood. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart ; I have (though a despised weed) procured the good of all men. If any have been my enemies, I thought not of them, neither hath the sun almost set upon my displeasure ; but I have been as a dove, free from superfluity of maliciousness.

“ Thousands have been my sins, and ten thousands my transgressions ; but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

“ O Lord,

“ O Lord, my strength ! I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favours have increased upon me, so have thy corrections ; so as thou hast been always near me, O Lord ! and ever as my worldly blessings were exalted, so secret darts from thee have pierced me ; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies ; for what are the sands of the sea ? Earth, heavens, and all these, are nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made best profit, but mispent it in things for which I was least fit : so I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour’s sake, and receive me unto thy bosom, or guide me in thy ways.”

After reading these examples, several observations naturally present themselves to the mind, as,

First, The light of nature, duly attended to, will evidently lead us into the belief of a Supreme Being, infinitely holy, powerful, just, and good,

the creator and preserver of all things, the friend and judge of mankind.

Secondly, It is therefore our duty as well as highest interest often, at stated times, and by decent and solemn acts, to contemplate and adore the great original of our existence, the parent of all beauty, and of all good ; to express our veneration and love by an awful and devout recognition of his perfections ; and to evidence our gratitude, by celebrating his goodness, and thankfully acknowledging all his benefits. It is likewise our duty, by proper exercises of sorrow and humiliation, to confess our ingratitude and folly, to signify our dependence upon God, and our confidence in his goodness, by imploring his blessing and gracious concurrence in assisting the weakness, and curing the corruption of our nature. And, finally, to testify our sense of his authority and our faith in his government, by devoting ourselves to do his will, and resigning ourselves to his disposal. This is that internal piety or the worship of the mind which unassisted reason dictates, and all the greatest and wisest men of the heathen world recommended and practised. It may be proper, however, to remark that these duties are not therefore obligatory, because the Deity needs or can be profited by them ; but as they are apparently decent and moral, suitable to the relations he sustains of our Creator, benefactor, lawgiver, and judge, expressive of our state and obligation, and improving to our tempers, by making us more rational, social, and consequently more happy. And as God is the parent and head of the social system, as he has formed us for a social state, as by one we find the best security against the ills of life, and in the other enjoy its
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greatest comforts, and as by means of both, our nature attains its highest improvement and perfection; and moreover, as there are public blessings and crimes in which we all share in some degree, and public wants and dangers to which all are exposed; it is therefore evident, that the various and solemn offices of public religion are duties of indispensable moral obligation, among the best cements of society, the firmest prop of government, and the fairest ornament of both.

And, thirdly, these examples shew us, that a strong and clear reason naturally leads to the belief of revelation, when it is not under the influence of vice or pride: for notwithstanding our modern sceptics and infidels are great pretenders to reason and philosophy, and are willing to have it thought that none who are really possessed of those talents can easily assent to the truth of Christianity, yet we see it falls out very unfortunately for them and their cause, that those persons who are confessed to have been the most perfect reasoners and philosophers of their time, are also known to have been firm believers. And as they are all laymen, there is no room to alledge that they were prejudiced by interest or secular considerations of any kind. May these examples therefore be the means, on one hand, to prevent the well-meaning, and especially the rising generation, from being misled by the vain boasts of our modern pretenders to reason; and, on the other hand, to check the inclination of the wicked and vicious to be misled, when both of them have before their eyes such eminent instances of the greatest masters of reason not only believing revelation, but zealously concerned to establish and propagate the belief of it.

REVENGE.

R E V E N G E.

S E N T I M E N T S.

WHOEVER arrogates to himself the right of vengeance, shews how little he is qualified to decide his own claims, since he certainly demands what he would think unfit to be granted to another.

The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence.

Whoever considers the weakness both of himself and others will not long want persuasives to forgiveness. We know not to what degree of malignity any injury is to be imputed; nor how much its guilt, if we were to inspect the mind of him that committed it, would be extenuated by mistake, precipitance, or negligence; we cannot be certain how much more we feel than was intended to be inflicted, or how much we increase the mischief to ourselves by voluntary aggravations. We may charge to design the effect of accident; we may think the blow violent only because we have made ourselves delicate and tender;

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we are on every side in danger of error and of guilt, which we are certain to avoid only by speedy forgiveness.

Of him that hopes to be forgiven, it is indispensably required that he forgive. It is therefore superfluous to urge any other motive. On this great duty eternity is suspended, and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of men has been born in vain.

A passionate and revengeful temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature; it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

There are three kinds of returns for injuries: abject submission, severe retaliation, and contemptuous disregard. The first is always the worst, and the last generally the best: yet, however different they may be in themselves, the dignity of the last is so much superior to common conceptions, that they may perhaps be forced on the second, purely to prove that they did not stoop to the first.

EXAMPLES.

DURING the residence of Xerxes at Sardis, he conceived a violent passion for the wife of his brother Masiſtus, who was a prince of extraordinary merit, had always served the king with great zeal and fidelity, and had never done any thing to disoblige him. The virtue of this lady, her great affection, and fidelity to her husband made her inexorable to all the king's solicitations.

However,

However, he still flattered himself that by a profusion of favours and liberalities, he might possibly gain upon her; and among other kind things he did to oblige her, he married his eldest son Darius, whom he intended for his successor, to Artainta, this princess's daughter, and ordered the marriage should be consummated as soon as he arrived at Suza. But Xerxes finding the lady still no less impregnable, in spite of all his temptations and attacks, immediately changed his object, and fell passionately in love with her daughter, who did not imitate the glorious example of her mother's constancy and virtue. Whilst this intrigue was carrying on, Amestris, wife to Xerxes, made him a present of a rich and magnificent robe of her own making. Xerxes, being extremely pleased with this robe, thought fit to put it on, upon the first visit he afterwards made to Artainta; and in the conversation he had with her, he mightily pressed her to let him know what he should do for her, assuring her at the same time, with an oath, that he would grant her whatever she asked of him. Artainta upon this, desired him to give her the robe he had on. Xerxes, foreseeing the ill consequences that would necessarily ensue upon making her this present, did all that he could to dissuade her from insisting upon it, and offering her any thing in the world in lieu of it. But not being able to prevail upon her, and thinking himself bound by the imprudent promise and oath he had made, he gave her the robe. The lady no sooner received it, than she put it on, and wore it publicly by way of trophy. Amestris being confirmed in the suspicion she had entertained, by this action, was enraged to the last degree: but instead of letting her vengeance fall upon the daughter, who was the only offender,

offender, she resolved to wreak it upon the mother, whom he looked upon as the author of the whole intrigue, though she was intirely innocent of the matter. For the better executing of her purpose, she waited till the grand feast, which was every year celebrated on the king's birth-day, and which was not far off; on which occasion the king, according to the established custom of the country, granted her whatever she demanded. This day being come, the thing she desired of his majesty was, that the wife of Mafistus should be delivered into her hands. Xerxes, who apprehended the queen's design, and who was struck with horror at the thought of it, as well out of regard to his brother, as on account of the innocence of the lady, against whom he perceived his wife was so violently exasperated, at first refused her request, and endeavoured all he could to dissuade her from it; but not being able either to prevail upon her, or to act with steadiness and resolution himself, he at last yielded, and was guilty of the weakest and most cruel piece of complaisance that ever was acted, making the inviolable obligations of justice and humanity give way to the arbitrary laws of a custom, that had only been established to give occasion for the doing of good, and for acts of beneficence and generosity. In consequence of this compliance, the lady was apprehended by the king's guards, and delivered to Amestris, who caused her breasts, tongue, nose, ears, and lips to be cut off, ordered them to be thrown to the dogs in her own presence, and then sent her home to her husband's house in that mutilated and miserable condition. In the mean time Xerxes had sent for his brother, in order to prepare him for this melancholy and tragical adventure. He first gave him to understand that he should be glad he would
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put away his wife; and to induce him thereto, offered to give him one of his daughters in her stead. But Masistus, who was passionately fond of his wife, could not prevail on himself to divorce her; whereupon Xerxes in great wrath told him, that since he refused his daughter, he should neither have her nor his wife, and that he would teach him not to reject the offers his master had made him; and with this inhuman reply left him. This strange proceeding threw Masistus into the greatest anxiety; who, thinking he had reason to apprehend the worst of accidents, made all the haste he could home, to see what had passed there during his absence. On his arrival he found his wife in that deplorable condition we have just been describing. Being enraged to the last degree, as we may naturally imagine, he assembled all his family, his servants and dependants, and set out with all possible expedition for Bactriana, of which he was governor, determined, as soon as he arrived there, to raise an army, and make war against the king, in order to revenge himself for his barbarous treatment. But Xerxes being informed of his hasty departure, and from thence suspecting the design he had conceived against him, sent a party of horse to pursue after him; which, having overtaken him, cut him in pieces, together with his children and all his retinue. HEROD. l. 9. c. 107.

HIDARNES, Statira's father, a Persian of very great quality, was governor of one of the principal provinces of the empire. Statira was a lady of extraordinary beauty, which induced Artaxerxes the king to marry her, who was then called Arfaces: At the same time Teriteuchmes, Statira's brother, married Hamestris, Arfaces's

sister,

sister, one of the daughters of Darius and Parysatis ; in favour of which marriage Teriteuchmes, upon his father's death, had his government given him. There was at the same time another sister in this family, no less beautiful than Statira, and who besides, excelled in the arts of shooting with the bow, and throwing the dart. Teriteuchmes her brother conceived a criminal passion for her, and to gratify, it, resolved to set himself at liberty, by killing Hamestris, whom he had espoused. Darius having been informed of this project, by the force of presents and promises, engaged Udiastes, Teriteuchmes's friend and confidant, to prevent so black a design, by assassinating him. He obeyed, and had for his reward the government of him he had put to death with his own hands. Amongst Teriteuchmes's guards was a son of Udiastes, called Mithridates, very much attached to his master. The young gentleman upon hearing that his father had committed this murder in person, uttered all manner of imprecations against him, and full of horror for so infamous and villanous an action, seized on the city Zaris, and openly revolting, declared for the establishment of Teriteuchmes's son ; but that young man could not hold out long against Darius. He was blocked up in the place with the son of Teriteuchmes, whom he had with him ; and all the rest of the children of Hidarnes were put in prison, and delivered to Parysatis, to do with them as that mother, exasperated to the last excess, by the treatment either done or intended to her daughter Hamestris, should think fit. That cruel princess began by causing Rosana, whose beauty had been the occasions of this evil, to be sawed in two, and ordered the rest to be put

put to death, except Statira, whose life she granted to the tears and most tender and ardent solicitations of Arsaces, whose love for his wife made him spare no pains for her preservation.

Statira, as soon as her husband was upon the throne, causes Udiastes to be delivered up to her. She ordered his tongue to be torn out, and made him die in the most exquisite torments she could invent, to punish the crime which had occasioned the ruin of her family.

Cyrus, the son of Darius and Parysatis, saw with pain his elder brother Artaxerxes, the husband of Statira, on the throne, and therefore determined if possible to put him to death, and seize the government. With this view an army was raised, and hostilities commenced, the news of which occasioned great trouble at court. Parysatis was looked upon as the principal cause of this war; and all persons in her service and interest were suspected of holding intelligence with Cyrus. Statira especially, the reigning queen, reproached her incessantly in the most violent terms. "Where is now," said she to her, "that faith you have so often engaged for your son's behaviour? Where those ardent prayers you employed to preserve from death that conspirator against his king and brother? 'Tis your unhappy fondness has kindled this war, and plunged us into an abyss of misfortunes." The antipathy and hatred of the two queens against each other were already much inflamed by such warm reproaches. We shall see what consequences they had. Artaxerxes assembled a numerous army to receive his brother, and a battle was fought at Cunaxa, about twenty-five leagues from Babylon, which proved fatal to Cyrus, who fell dead at his brother's

ther's feet. Some say by the wound given him by the king; others affirm, that he was killed by a Carian soldier. Mithridates, a young Persian nobleman, asserted that he had given him the mortal stroke with a javelin, which entered his temple and pierced his head quite through. As the king believed he had killed Cyrus with his own hand, and looked upon that action as the most glorious of his life, he desired that all the world should think the same, and it was wounding him in the most tender part to dispute that honour, or endeavour to divide it with him. The Carian soldier, whom we mentioned before, not contented with the great presents the king had made him upon a different pretext, perpetually declared to all that would hear him, that none but himself had killed Cyrus; and that the king did him great injustice in depriving him of the glory due to him. The prince, upon being informed of that insolence, determined to revenge the affront, and had the weakness and cruelty to cause him to be delivered to Parysatis, who had sworn the destruction of all those who had any share in the death of her son. Animated by her barbarous revenge, she commanded the executioners to take that unfortunate wretch, and to make him suffer the most exquisite tortures for ten days; then after they had torn out his eyes, to pour molten brass into his ears, till he expired in that cruel misery; which was accordingly executed.

Mithridates also, having boasted at an entertainment, where he had heated his brain with wine, that it was he who gave Cyrus his mortal wound, paid very dear for that sottish and imprudent vanity. He was condemned to suffer the

the punishment of the *troughs, one of the most cruel that ever was invented, and after having languished in torment during seventeen days, died at last in exquisite misery.

There only remained for the final execution of her project, and fully to satiate her vengeance, the punishment of the king's eunuch Melabates, who, by his master's order, had cut off the head and hand of Cyrus. But as there was nothing to take hold of in his conduct, Parysatis laid this snare for him : She was a woman of great address, had abundance of wit, and excelled in playing at a certain game with dice. After the war, she had been reconciled to the king, played often with him, was of all his parties, had an unbounded complaisance for him, and so far from contradicting him in any thing, prevented his desires, and did not even blush at indulging his passions. But she took special care never to lose sight of him, and to leave Statira as little alone with him as she could, desiring to gain an absolute ascendancy over her son. One day seeing the king intirely unemployed, and with no thoughts but diverting himself, she proposed playing at dice with him for a certain sum, to which he readily consented. She suffered him to win, and paid down the mo-

* He was laid on his back in a kind of horse-trough, and strongly fastened to the four corners of it. Every part of him, except his head, his hands, and his feet, which came out at holes made for that purpose, was covered with another trough. In this horrid situation, food was given him from time to time ; and in case of his refusal to eat, it was forced down his throat. Honey mixed with milk was given him to drink, and all his face was smeared with it, which by that means attracted a numberless multitude of flies, especially as he was perpetually exposed to the scorching rays of the sun. The worms which bred in his excrements preyed on his bowels. Criminals condemned to this punishment generally lived from fifteen to twenty days,

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ney. But affecting regret and vexation, she pressed him to begin again, and to play with her for an eunuch. The king, who suspected nothing, complied, and they agreed to except five of the favourite eunuchs on each side; that the winner should take their choice out of the rest; and the loser be bound to deliver him. Having made these conditions, they sat down to play. The queen was all attention to the game, and made use of all her skill and address in it. She won, and chose Mesabates, for he was not one of the excepted. As soon as she got him into her hands, before the king could have the least suspicion of the revenge she meditated, she delivered him to the executioners, and commanded them to slay him alive, to lay him afterwards upon three cross bars, and to stretch his skin at large before his eyes upon two stakes prepared for that purpose; which was performed accordingly. When the king knew it, he was extremely concerned, and violently angry with his mother. All these cruelties seem to have been only essays and preparations for a greater crime Parysatis meditated. She had retained at heart a violent hatred for Queen Statira, which she had suffered to escape her upon many occasions. She perceived plainly, that her credit with the king her son was only the effect of his respect and consideration for her as his mother; whereas that for Statira was founded in love and confidence, the best security of credit with him. She resolved, therefore, to rid herself, whatever it cost her, of so formidable a rival. For the more certain attainment of her ends, she feigned a reconciliation with her daughter-in-law, and treated her with all the exterior marks of sincere friendship and real confidence. The two queens, appearing therefore to have forgotten their former suspicions and differences,

lived

lived well together, saw one another as before, and did eat at each other's apartments. But as both of them knew how much the friendship and caresses of the court were to be relied on, especially among the women, they were neither of them deceived in the other; and the same fears always subsisting, they kept upon their guard, and never eat but of the same dishes and pieces. Could one believe it possible to deceive so attentive and cautious a vigilance? Parysatis, one day when her daughter-in-law was at table with her, took an exquisite bird that had been served up, cut it in two parts, gave one half to Statira, and eat the other herself. Statira soon after was seized with sharp pains; and having quitted the table, died in the most horrible convulsions, not without inspiring the king with the most violent suspicion of his mother, of whose cruelty and revengeful spirit he was sufficiently sensible before. He made the strictest enquiry into the crime; all his mother's domestics were seized and put to the question; when Gygis, one of Parysatis's women and confidants, confessed the whole. She had caused one side of a knife to be rubbed with poison, so that Parysatis, having cut the bird in two, put the sound part into her own mouth directly, and gave Statira the other that was poisoned. Gygis was put to death after the manner the Persians punished prisoners, which is thus: they lay their heads upon a great and very broad stone, and beat upon it with another till they are entirely crushed, and have no remains of their former figure. As for Parysatis, the king contented himself with confining her to Babylon, where she demanded to retire; and told her that he would never set his foot within it whilst she was there.

We see here the terrible effects of female revenge, and, in general, of what excesses they
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are capable, who find themselves above all laws, and have no other rule for their actions than their own will and passions. Ctes. c. li. 55.

WHEN Alexander the Great came before the city of Gaza, he found it provided with a strong garrison, commanded by Betis, one of Darius's eunuchs. This governor, who was a brave man and very faithful to his sovereign, defended it with great vigour against Alexander. As this was the only inlet or pass into Egypt, it was absolutely necessary for him to conquer it, and therefore he was obliged to besiege it. But although every art of war was employed, notwithstanding his soldiers fought with the utmost intrepidity, he was however forced to lie two months before it. Exasperated at its holding out so long, and his receiving two wounds, he was resolved to treat the governor, the inhabitants, and soldiers, with a barbarity absolutely inexcusable; for he cut ten thousand men to pieces, and sold all the rest with their wives and children for slaves.

When Betis, who had been taken prisoner in the last assault, was brought before him, Alexander, instead of using him kindly, as his valour and fidelity justly merited, this young monarch, who otherwise esteemed bravery even in an enemy, fired on that occasion with an insolent joy, spoke thus to him: "Betis, thou shalt not die the death thou desirest, prepare therefore to suffer all the torments which revenge can invent." Betis, looking upon the king with not only a firm but a haughty air, did not make the least reply to his menaces; upon which the king, more enraged than before at his disdainful silence; "Observe," said he, "I beseech you, that dumb arrogance!

VOL. II.

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Has

Has he bended the knee? Has he spoke but so much as one submissive word? But I will conquer this obstinate silence, and will force groans from him, if I can draw nothing else." At last Alexander's anger rose to fury, his conduct now beginning to change with his fortune: upon which he ordered a hole to be made through his heels, when a rope being put through them, and this being tied to a chariot, he ordered his soldiers to drag Betis round the city till he died. He boasted his having imitated upon this occasion Achilles, from whom he was descended, who, as Homer relates, caused the dead body of Hector to be dragged in the same manner round the walls of Troy*; as if a man ought to pride himself for having imitated so ill an example. Both were very barbarous; but Alexander was much more so, in causing Betis to be dragged alive, and for no other reason than because he had served his sovereign with bravery and fidelity, by defending a city with which he had entrusted him; a fidelity that ought to have been admired, and even rewarded, by an enemy, rather than punished in so cruel a manner. Q. CURT.

IN the reign of James the First, towards the end of the year 1609, Robert Carr, a youth of twenty years of age, and of a good family in Scotland, returned to London from his travels. All his natural accomplishments consisted in a handsome person; all his acquired abilities in an easy air and genteel carriage. He was strongly recommended to his countryman lord Hay; and that nobleman no sooner cast his eye upon him than he found him possessed of those talents which

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would qualify him for making a figure in the English court. Conscious of the king's fondness for youth and beauty, and exterior appearance, he studied how matters might be so conducted, that this new object should make the deepest impression upon him. Without naming him at court, he allotted him the office of presenting to James his buckler and device, at a match of tilting; and hoped he would engage the attention of that monarch. Fortune favoured his designs, by an accident which at first bore a contrary aspect. When Carr was advancing to perform his office, his unruly horse flung him, and broke his leg, in the king's presence. James approached him with looks of pity and compassion. His beauty and tender years excited love and affection; and the prince ordered him to be carried to the palace, and to be carefully attended. He himself, after the tilting, paid him a visit; and frequently repeated it during his confinement. The ignorance and simplicity of the boy completed the conquest which his exterior grace and accomplishments had begun. Possessed with a high opinion of his own abilities, he flattered himself that this raw youth, by his precepts and instructions, would soon be equal to his wisest ministers, and be initiated into all the mysteries of government. And as this kind of creation was more perfectly his own work than any other, he seemed to entertain a more unbounded affection for his minion, than what he bore even to his own children. He soon conferred upon him the honour of knighthood, promoted him to the title of Viscount Rochester, invested him with the order of the garter, admitted him into the privy-council, and, though at first he assigned him no particular office, he entrusted him with the supreme direction

tion of all his business and political concerns. In proportion to this rapid advancement in confidence and honour, was wealth bestowed upon the needy favourite; and while Salisbury, and all the ablest ministers could scarce find money to defray the necessary expences of government, James, with an unsparing hand, loaded with riches this useless and contemptible pageant. The favourite was not however at first so elated with his good fortune, as not to be sensible of his own ignorance and inexperience. He had therefore recourse to the assistance and advice of a friend; and he was more happy in his choice than is usual with persons of his character. In Sir Thomas Overbury he found a judicious and wise counsellor, who endeavoured to season his mind with the principles of prudence and discretion. And so long as he had the modesty to follow the friendly counsels of Overbury, he engaged the rare fortune of being beloved by the prince, without incurring the hatred of the people. To complete the happiness of this pampered minion, nothing was wanting but a kind mistress; and where high fortune concurred with all the graces of external form, this circumstance could not be difficult to attain. But it was here the favourite met with that rock which ruined all his future prospects, and which plunged him for ever into an abyss of infamy, guilt, and misery.

No sooner had James ascended the throne of England, than he resolved to compensate the many calamities which the unhappy families of Howard and Devereux had suffered in support of his cause and that of his mother. Having restored young Essex to his rank and blood, and bestowed the title of Suffolk and Northampton on the two brothers of the house of Norfolk, he endeavoured to procure the farther pleasure of uniting their families,

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by the marriage of the earl of Essex with lady Frances Howard, daughter to the earl of Suffolk. She was only in her thirteenth, and he in his fourteenth year; and it was judged proper, till both should arrive at the age of puberty, that he should go abroad, and spend some time in his travels. After an absence of four years he returned to England, and was charmed with the sight of the lovely bride, who was now in the full bloom of her beauty, and who was universally admired by the whole court. But when he approached, and claimed the privileges of a husband, he met with nothing but coldness and indifference, and a flat refusal of any farther freedom. He had recourse to her parents, who obliged her to accompany him into the country, and to partake of his bed: but nothing could conquer her invincible obstinacy: and she still rose from his side, without having tasted the nuptial pleasures. Provoked at this unaccountable behaviour, he at last abandoned the pursuit, and separating himself from her, allowed her to follow her own will and inclination. It was generally thought that a lady of her age and constitution could not discover such an unconquerable aversion to one man, without some secret attachment to another; and it soon appeared that the conjecture of the public was but too well founded. She had listened to the addresses of the favourite, and her tender heart had been easily captivated by the graceful person and insinuating address of the worthless minion. She flattered herself that so long as she refused the embraces of Essex, she could not properly be deemed his wife, and that a separation and divorce might still pave the way for a new marriage with her beloved Rochester. Their passion was so violent, and their opportunities of meeting so frequent, that they had

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already

already indulged themselves in all the gratifications of love: yet they still bewailed their unhappy fate, while their union was not perfect and legitimate; and the lover as well as the mistress was impatient till their mutual ardor should have the sanction of marriage.

An affair of so great consequence could not be accomplished without consulting Overbury, to whom Rochester was wont to communicate all his secrets. That faithful counsellor was alarmed at the proposal; and he employed every argument to divert his friend from so foolish an attempt. He represented the great difficulty of obtaining a divorce between her and her husband; and the extreme danger, as well as infamy, of taking into his bed an abandoned woman, who being married to a nobleman of the first rank, had not scrupled to prostitute her character, and lavish her favours on the object of a capricious and momentary passion; and in the warmth of his friendship he went so far, as to threaten Rochester that he would break off all further correspondence with him, if he could so far forget his honour and his interest as to prosecute the intended marriage. Rochester had the weakness to report this conversation to his mistress, the countess of Essex; and when in the fury of her rage and resentment, she swore vengeance against Overbury, he had also the baseness to engage in her vindictive schemes, and to doom to destruction his faithful friend, for the greatest instance which he could receive of his sincere and cordial friendship.

Some contrivance was necessary for the execution of their cruel purpose. Rochester applied to the king, and after complaining that his own indulgence to Overbury had inspired him with a
degree

degree of arrogance, which was altogether intolerable, he obtained a commission for his embassy to Russia; which he represented as a retreat for his friend both advantageous and honourable. When consulted by Overbury, he earnestly advised him not to accept this offer, and undertook the task of appeasing his majesty, should he seem to be offended at the refusal. To the king again he exaggerated the insolence of Overbury's conduct, and procured a warrant for sending him to the Tower, which James intended as a gentle punishment for his disobedience. The lieutenant of the Tower was a creature of Rochester's, and had lately been entrusted with the office for this very purpose: he subjected Overbury to such a rigorous confinement, that the unhappy prisoner was debarred from the sight even of his nearest relations; and no intercourse of any kind was permitted him, during the space of six months that he had lived in prison.

This impediment being removed, the lovers resolved to pursue their purpose; and the king himself forgetting the dignity of his character, and his obligations to the family of Essex, warmly seconded the project of obtaining a divorce between the countess and her husband. This indeed was the more easy, as Essex was willing to embrace any decent opportunity of separating himself from a profligate woman, by whom he was hated, and whose love, had she thought proper to have offered it, he would now have rejected with contempt and disdain. The sentence of divorce, upon the most ridiculous pretence, was awarded between the earl of Essex and his countess; and to complete the farce, the king, unwilling that the lady should lose any rank by

her marriage, conferred on his minion the title of earl of Somerset. The countess of Somerset having thus accomplished her wishes, might have enjoyed as much happiness as it was possible for a woman of her abandoned character to enjoy, had she not been prompted by her revenge to imbrue her hands in the blood of an innocent man, and by that means involved herself in utter ruin and destruction.

Though she had already deprived Overbury of his liberty, she could not be content until she had made him feel the severer effects of her resentment; and she engaged her husband as well as her uncle, the earl of Northampton, in the atrocious design of taking him off by poison. Fruitless attempts were repeated by weak poisons; but at last they gave him one so strong and violent, that the symptoms were evident to every one who approached him. He was buried in the Tower with the greatest dispatch and secrecy, under pretence that he died of such a loathsome disease as rendered his corpse unfit to be seen.

Conscious of the murder of his friend, Somerset enjoyed little satisfaction in the pleasures of love, or the utmost kindness and indulgence of the king. The graces of his youth gradually decayed, the gaiety of his manners insensibly vanished, and his politeness and affability were changed into sullenness and silence; and the king, who had been captivated by these superficial accomplishments, began to withdraw his affections from a man who no longer contributed to his amusement.

To complete his disgrace, an apothecary's servant, who had been employed in preparing the poison, having retired to Flushing, began to talk
very

very freely of the whole secret; and the affair at last reached the ears of Trumbal, the king's ambassador in the Low Countries. Trumbal immediately transmitted the intelligence to Sir Ralph Winwood, secretary of state, who imparted the matter to his majesty. The king, surprised and confounded to find such enormous guilt in a man whom he had admitted into the most intimate familiarity, sent for Sir Edward Coke, lord chief justice, and ordered him to examine into the affair with the utmost rigour and impartiality. Coke executed his orders with that industry and severity for which he was so remarkable: the whole labyrinth of guilt was fully unfolded. The accomplices of Overbury's murder suffered the punishment due to their crimes, but the king granted a pardon to the principals, Somerset and his countess: and to mitigate the severity of their fate, after some years imprisonment, he restored them to their liberty, and indulged them with a pension, with which they retired into the country, and languished out old age in infamy and obscurity. Their guilty loves were converted unto the most deadly hatred; and they lived several years in the same house, without any intercourse or correspondence with each other. RAPIN.

But let us change this horrid scene, and contemplate an example of revenge as illustrious as it is rare.

ALIVERDI, generalissimo of the armies of Abbas the Great, king of Persia, and his prime minister, was as good a general and as able a politician, as he was amiable in the capacity of a courtier. From the constant serenity of his countenance, it was judged that nothing could ruffle

the calmness of his heart ; and virtue displayed itself in him so gracefully and so naturally, that it was supposed to be the effect of his happy temper. An extraordinary incident made the world to do him justice, and place him in the rank he deserved.

One day as he was shut up in his closet, bestowing on affairs of state the hours which other men devote to sleep, a courier quite out of breath came in and told him, that an Armenian, followed by a posse of friends, had in the night surprised his palace at Amandabat, destroyed all the most valuable furniture in it, and would have carried off his wife and children, doubtless to make slaves of them, had not the domestics, when the first fright was over, made head against him. The courier added, that a bloody skirmish ensued, in which his servants had the advantage at last ; that the Armenian's friends were all killed upon the spot, but that their leader was taken alive. " I thank thee, Offali *," cried Aliverdi, " for affording me the means to revenge so enormous an attempt. What ! whilst I make a sacrifice of my days and my repose to the good of Persia ; while, through my cares and toils, the meanest Persian subject lives secure from injustice and violence, shall an audacious stranger come to injure me in what is most dear to me ! let him be thrown into a dungeon, give him a quantity of wretched food sufficient to preserve him for the torments to which I destine him." The courier withdrew, charged with these orders to them who had the Armenian in custody.

But Aliverdi, growing cool again, cried out, " What is it, O God, that I have done ! is it

* The prophet most revered by the Persians next to Mahomet.

thus I maintain the glory of so many years? Shall one single moment eclipse all my virtue! that stranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleasure of doing it: there is always a motive, which passion or prejudice presents to us under the mask of equity; and it must needs be some motive of this kind that blinded the Armenian to the dreadful consequences of his attempt. Doubtless, I must have injured the wretch!"

He dispatches immediately an express to Amadabat with an order under his own hand, not to make the prisoner feel any other hardship than the privation of liberty. Tranquil, after this act of moderation, he applied himself again to public business, till he should have leisure to sift this particular case to the bottom. From the strict inquiries he ordered to be made, he learned, that one of his inferior officers had done very considerable damage to the Armenian, considering the mediocrity of his fortune; and that he himself had slighted the complaints brought against him. Eased by this discovery, he called for the Armenian, whose countenance expressed more confusion than terror, and passed this sentence upon him:

"Vindictive stranger, there were some grounds for thy resentment; thou didst think I had justly incurred thy hatred; I forgive thee the injury thou hast done to me. But thou hast carried thy vengeance to excess; thou hast attacked a man whom thou oughtest to respect; nay, thou hast attempted to make thy vengeance fall upon innocent heads, and therefore I ought to punish thee. Go then and reflect in solitude on the wretchedness of a man that gives full swing to his passions. Thy punishment, which justice requires of me, will

be sufficiently tempered by my clemency ; and thy repentance may permit me to shorten the term."

T R E A C H E R Y.

S E N T I M E N T S.

OF all the vices to which human nature is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which society can only subsist. The Romans, a brave and generous people, disdained to practise it towards their declared enemies ; Christianity teaches us to forgive injuries ; but to resent them under the disguise of friendship and benevolence argues a degeneracy, which common humanity and justice must blush at.

E X A M P L E S.

CARACALLA, the Roman emperor, sent a solemn embassy to Artabanus, king of the Parthians, desiring his daughter in marriage. Artabanus, overjoyed at this proposal, which he thought would be attended with a lasting peace between the two empires, received the ambassadors with all possible marks of honour, and readily complied with their request. Soon after

Caracalla

Caracalla sent a second embassy, to acquaint the king that he was coming to solemnize the nuptials. Whereupon Artibanus went to meet him, attended with the chief of the nobility, and his best troops all unarmed, and in most pompous habits : but this peaceable train no sooner approached the Roman army, than the soldiers, on a signal given, falling upon the king's retinue, made a most terrible slaughter of the unarmed multitude, Artibanus himself escaping with great difficulty. Caracalla, having gained great booty by this inhuman and barbarous treachery, wrote a long and boasting letter to the senate, assuming the title of Parthicus for this detestable action, as he had before that of Germanicus, for murdering in like manner some of the German nobility.

UNIV. HIST.

ATHELBERT, the last king of the East-Angles, was of a very amiable temper, a fine person, and great virtues. The goodness of his nature, and the humility of his mind, the regard he shewed to religion in his actions, and to justice in his administration, rendered him the delight of his people, who wanted nothing to complete their happiness but an heir to succeed to the crown in case of his decease. He was young, had been bred to letters, and being fond of books, had not been susceptible of any impression from beauty ; perhaps, the reigning passion of the age, inclining to celibacy, might have contributed, in some measure, to his insensibility. The universal desire and common good of his people, the distraction and convulsions the kingdom would be exposed to for want of an heir, were the topics used by the nobility and bishops, which induced

him to call a council to consider of the matter. It being their unanimous opinion that it would be best for him to marry; Athelrida, the daughter of Offa, king of Mercia, a princess of great beauty and merit, was immediately fixed on as a suitable match. The young king, not long after set out with a splendid retinue, accompanied by count Oswald, the chief of his council, and the person who had first named the lady to the king. Being arrived on the borders of the Mercian territories, they waited for a safe-conduct, and the consent of the lady's father, who was then keeping his court at Hereford. On the reception of this message a council was held to consider on the manner in which Athelbert should be treated. The courtiers, who easily perceived the intentions of their monarch, and thinking this a fine opportunity to annex the kingdom of East-Angles to that of Mercia, determined to murder Athelbert and seize his dominions. The more effectually to accomplish this villainous design, he was invited with the greatest view of friendship to a conference with Offa, under pretence of settling the preliminaries of his marriage; and going thither without any attendants, was seized in his way by Guimbert, and privately beheaded. The young princess, shocked at her father's perfidious cruelty, sent the earliest notice of this catastrophe to the nobility who waited for the return of the king. Unable to revenge his death, and fearful of the like fate, they immediately mounted their horses, and made the best of their way to their own country. Athelbert's corpse and head were buried at first by Offa's order in an obscure place on the banks of the Lugg, but were afterwards removed

moved to Fernley, since called Hereford, the cathedral of which city is dedicated to his honour.
HIST. OF ENGL.

BASILIIUS, emperor of the East, about the year 870 of the Christian æra, took his second son Leo as a partner in the government. The young prince offended at the great sway which Theodorus Santabareus, by profession a monk, but commonly reputed a magician, bore at court, endeavoured to remove him from his father's presence; of this the jealous monk was soon apprised, and therefore was resolved to destroy him: with this view, pretending to have private intelligence of a conspiracy against Basiliius, which was to be put in execution while he was hunting, he first persuaded the young prince privately to arm himself, and some of his attendants, that he might be ready to oppose any attempt upon the life of his father; and then hastening to the emperor, told him in great consternation, that his son designed to murder him; that his design was to be put in execution the first time he went out to hunt; and that if he caused him to be searched, he would find him armed accordingly. The emperor giving ear to the wicked and malicious insinuations of the monk, ordered his son to be searched; and a dagger being found under his garment, committed him to close prison in an apartment of the palace, where his eyes had been put out at the instigation of the monk, had not the patriarch and the senate interposed in his behalf. However, he was long kept under confinement, but at last released and restored to his former dignity by the following accident: The emperor having forbid the senate to mention to
him

him the young prince's name, or make any further application in his favour, while he was one day entertaining several of the nobility, a parrot, which hung up in a cage in the room, in imitation of some, who used to lament there the unfortunate prince's condition, cried out all on a sudden, "Alas! unhappy Leo!" His friends laying hold of that opportunity, as if the bird reproached them with their neglect, notwithstanding the emperor's prohibition, renewed their former application, to which Basilus at length yielded.

The emperor dying soon after, his son Leo ascended the throne. His first care was to punish the treacherous monk; which he did by ordering him to be whipt in an ignominious manner, and then banished him to Athens, where *his* eyes were put out.

CURUP. IN ANAST.

ANTIGONUS finding the country in which he lay, excessively wasted, and that it would be very difficult for him to subsist, sent deputies to the confederate army to solicit them, especially the governors of provinces and the old Macedonian corps, to desert Eumenes and to join him, which they rejected with the highest indignation. After the deputies were dismissed, Eumenes came into the assembly, and delivered himself in these words: "Once upon a time a lion falling in love with a young damsel, demanded her in marriage of her father. The father made answer, that he looked on such an alliance as a great honour to his family, but stood in fear of his paws and his teeth, lest upon any trifling dispute that might happen between them after they were married, he might exercise them a little too hastily upon his daughter.

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To remove this objection, the amorous lion caused both his nails and his teeth to be drawn immediately, whereupon the father took a cudgel, and soon got rid of his enemy." This, continued he, is the very thing aimed at by Antigonus, who makes you large promises till he has made himself master of your forces, and then beware of his teeth and paws. PLUT. IN VIT. EUMEN. DIOD. SICUL. lib. 18.

ELFRIDA was the daughter of Ordgar, count of Devon, and though educated in a private manner, was so beautiful that the fame of her charms reached the ears of Edgar, king of England. In order to satisfy himself whether her beauty answered the report he had heard of it, he sent Ethelwold his favourite, who, under pretext of a visit to her father, got a sight of the daughter. As he was then young and susceptible of the impressions of a fair face, he was so captivated with Elfrida's charms, that he proved false to his trust, and made his addresses to the lady. On his return to the king, he described her in such a manner as convinced Edgar, that she was neither a proper object for his curiosity nor affections. Having thus diverted the king's thoughts from Elfrida, he took an opportunity to represent to him that she would prove an advantageous match to himself, though by no means worthy of a monarch; and having obtained his consent to demand her in marriage, succeeded in his suit. Ethelwold had not long enjoyed the fruits of his treachery, before the whole mystery was revealed to the king. Edgar, however, dissembled his resentment, till he had ocular demonstration of his perfidy. For this purpose he found some pretence for travelling
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near Ethelwold's house, and declared his intention of visiting a lady who was so much cried up for her beauty. The earl posted away with the news to his wife, at the same time advising her to use all the methods she could to conceal her graces from the eyes of an amorous monarch, who would satiate his desires at the expence of her chastity. Elfrida, being by these means acquainted with the wrong done to herself as well as to the king, was filled with resentment, and instead of following her husband's advice, made use of every art to set her charms out to the greatest advantage, and to make herself appear the more amiable. This interview served only to convince the king that his favourite had abused his confidence. He dissembled his resentment, and sent Ethelwold a little while after to secure the coast of Northumberland against the Danes *, and in his way thither he was found murdered. No steps were taken to find out the authors of this crime; but Elfrida as soon as decency would permit, was married to the king. HIST. ENGL. EDGAR.

* A. D. 962.

An

An EPISTLE from a Young L A D Y.

To heaven and you repentant I confess
 At once my shame, contrition, and disgrace ;
 And, Oh ! if pity may await a crime
 That sullies honour to remotest time,
 Judge from this faithful picture of my state,
 Whether that pity should my crime await ;
 Covered with crimson blushes while I tell
 From white-rob'd truth and virtue how I fell ;
 From spotless innocence, from meek-ey'd peace,
 A prey to horror, victim to disgrace.

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 A youth by nature and by art possess'd
 Of all that melts the sympathetic breast,
 Such sweet persuasion on whose accents hung,
 That while he spoke I thought an angel sung ;
 Whose kneeling vows in fond profusion given,
 Appear'd to me the registers of heav'n :
 With all the arts deception could inspire,
 Taught me to love, to pity, to admire.
 Eternal truth each broken sentence fill'd,
 Through every vital boundless rapture thrill'd :
 My honest soul each abject doubt disdain'd,
 Yet rolling years his suit was unobtain'd,
 Till imprecations, hermits might deceive,
 Made me to endless infamy a slave ;
 Dash'd the rich cup whence social comforts flow,
 And left me heir to everlasting woe.

Can I forget the still, the solemn night,
 Scene of my joy, my ruin, and delight ?
 When modest Cynthia veil'd her silver face,
 Too chaste to evidence my sad disgrace ;

When

When with affected piety of look
 His impious hands unclos'd the sacred book,
 And join'd our hearts with that celestial chain,
 Which death can only disunite again ;
 The mystic ring upon my finger plac'd,
 Emblem of love, unchangeable and chaste ;
 Then, Tarquin-like, to my embraces flew ;
 While every angel from my side withdrew.

Own, wretch obdurate, though you can't relent,
 Your present state is distant from content,
 Her you abandon'd in pursuit of wealth,
 Had ease, good humour, sprightliness, and health ;
 Had love to cheer, should every comfort fail,
 And temper gentle as the southern gale ;
 Unlike thy canker'd, thy mis-shapen bride,
 Fraught with detraction, enmity, and pride ;
 Who while her coffers burst with gems and plate,
 Grudges each tasteless morsel that you eat ;
 Whose fiend-like soul aspires at no content,
 But the infernal pleasure to torment.

* * * * *

Here would I close the grief-awaking tale,
 And o'er the sequel cast a sable veil ;
 To dumb obscurity the ills consign
 That adverse fortune destin'd to be mine ;
 But though my heart at every sentence bleed,
 My sex's welfare prompts me to proceed.

With hope and fear alternate conflicts spent,
 Two tedious days since my destroyer went ;
 I sigh'd, I lov'd, I look'd, I long'd in vain,
 And every moment was an age of pain ;
 No streaming tears could give my woes relief,
 Tears, the poor refuge of a common grief :
 The

The third a fever's burning heat express'd
 The potent fury of a flame suppress'd.
 Vain was recourse to tenderness of art,
 Sorrow and shame were written on my heart ;
 And wild distraction let my tongue reveal
 The fatal secret, reason would conceal.

Life from the great, the rich, the happy, flies,
 But grief's immortal, and it never dies ;
 Else, why ye powers did I this stroke survive ?
 Why am I still in misery alive ?

* * * * *

A tender mother, to compassion wrought,
 The fatal cause of my affliction sought ;
 Told him in words that might a Nero melt,
 The stings her daughter in his absence felt ;
 While from her eye the tear of pity stole,
 That spoke the kind sensations of her soul.
 But to her pleadings no regard was shewn,
 The wretch was callous as the frigid zone :
 Then 'gainst her life her trembling hand she bent,
 Nor e'er return'd to tell me the event.
 No longer worthy her esteem to claim,
 She left me full of agony and shame.

Oh ! thou to nature's visitings unknown,
 From whom those evils took their rise alone,
 This tragic tale unshaken who can hear,
 Nor pay the gen'rous tribute of a tear.
 Know that when worldly artifice shall fail,
 To awful heav'n's tribunal I'll appeal,
 Of joys eternal let thy soul despair,
 For clad in terrors I'll arraign thee there ;
 My bleeding mother shall confront thy sight,
 And furies snatch thee from the realms of light.

VICE AND VIRTUE.

SENTIMENTS.

VIRTUE is the highest exercise and improvement of reason, the connexion, harmony, and just balance of affections and passions, the health, strength, and beauty of the mind.

He that is vicious in his practice is diseased in his mind.

Every degree of vice or virtue is accompanied with a proportionable degree of misery or happiness.

The gratifications of vice are turbulent and unnatural, generally arising from the relief of passions, intolerable, and issuing in tormenting reflections; often irritated by disappointment, and always inflamed by enjoyment, and yet ever cloyed with repetition.

The pleasures of virtue are calm and natural; flowing from the exercise of kind affections or delightful reflections in consequence of them; not only agreeable in the prospect, but in the present feeling; they never satiate, or lose the relish; nay, rather the admiration of virtue grows stronger every day; and not only is the desire but the enjoyment heightened by every other new gratification; and, unlike to most others, it is increased, not diminished by sympathy and communication. In fine, the satisfactions of virtue may be purchased without a bribe, and possessed in the humblest as well as the most triumphant fortune; they

they can bear the strictest review, do not change with circumstances, nor grow old with time. Force cannot rob, nor fraud cheat us of them; and, to crown all, instead of abating, they enhance every other pleasure.

Let it be remembered, that none can be disciples of the graces but in the school of virtue; and that those who wish to be lovely, must learn early to be good.

Virtue is the greatest ornament, and good sense the best equipage.

It was a saying of Aristotle's, that virtue is necessary to the young, to the aged comfortable, to the poor serviceable, to the rich an ornament, to the fortunate an honour, to the unfortunate a support; that she ennobles the slave, and exalts nobility itself.

To suppliant virtue nothing is deny'd,
For blessings ever wait on virtuous deeds;
And though a late, a sure reward succeeds.

EXAMPLES.

A DECENT and discreet lady was left by her husband, a gentleman of small estate, but fine accomplishments, in moderate circumstances, with the care of two sons and an only daughter, all under age. To give them a good education was her chief business and delight. In all other respects she was thrifty, and even parsimonious; but in this she was what the generality would perhaps call profuse: for she esteemed a good education the best and most lasting patrimony. Accordingly she was at pains to introduce them into the

the best company, and to teach them all those accomplishments, which it would be unbecoming the character of a gentleman or lady to be ignorant of: she taught both her sons herself to read and write, and her daughter to use her needle. As she had seen much of the world, she instructed them from life and her own experience, drew characters, painted different scenes of life, those she had been engaged in herself, or had seen and heard from the relation of others; and this in so entertaining a manner, that the young creatures were all ear; and, as Shakespeare says, their spirits would fly out into her stories. She made each of them, in their turns, to read to the others, and all of them to give their sentiments afterwards; opening their tender conceptions by the familiar and easy questions she put to them. At other times, she set them to writing letters to one another, and after they had made a visit, or rather excursion from home, she drew out their little observations on all they had seen or heard. But what was of most advantage to them, she went before them in every virtue, and was a strict pattern of that decency and prudent conduct which she recommended. After this sober education at home, she sent her daughter to one of the genteelest boarding schools, and often went thither herself to inspect her manners more nearly. Her eldest son, after he had learned his Latin, and was master of figures and book-keeping, she put out apprentice to a considerable merchant in the metropolis, sufficiently guarded, as she thought, against the dangers of the town, by his virtuous education in the country. He did very well for some time, and was much beloved by his master both for his diligence and honesty. But he was ere long decoyed into an intrigue

intrigue by a handsome maid of the family, who, with an artifice peculiar to some of those town-bred girls, affected to be in love with him. She endeavoured to convince him of it, by giving a particular attention to all his wants, and expressing a tender concern to please him. She played her cajoling arts with such success upon his honest credulity and simplicity, that she soon gained her point, and wrought him up to the real passion which she only feigned.

This made him neglect his business, and fall into gaming, to supply the cravings, the real or pretended wants of his mistress. The effects of their adventure, in a short time, became visible; and partly shame, partly her persuasions, obliged him to leave a family, where his credit was ruined, and his conduct liable to frequent censure. His mistress followed him, and became the companion, as she had been the cause, of his misery. He now set up for himself, and having drawn away the rest of his patrimony, drove a little retailing trade. But as the slow returns did not satisfy the growing demands of his mistress, business soon became a drudgery to him, and he had recourse to drinking, to drown all reflections on his circumstances and conduct, and stifle those sentiments of honour and virtue which now and then stung him with deep remorse. In this course he soon exhausted the rest of his stock, plunged himself into debt, was cast into gaol, and must have lain there, if his disconsolate mother, whose heart bled to hear of his misfortunes, had not straitened her own and her family's circumstances to relieve him. After he got out of prison, where he was abandoned by his mercenary mistress, who, foreseeing his fate, had run away with the remainder of his money and effects,

he passed through a new variety of misfortunes. In short, the result was, he went abroad, and lifted himself in the late emperor's service in Italy.

The other son, whom I shall call Eubulus, had fine natural parts, joined to an uncommon sweetness of temper, and an affability that endeared him to every body. He went to the university of ***, where, by his indefatigable application to his studies, he made great proficiency in learning, and by his conversation and polite manners, gained the favour of his superiors, and the esteem of all who knew him. His company was courted by those of the best rank, but especially by all true lovers of learning and virtue. Among others he contracted a particular intimacy with a young gentleman of a large fortune, and a mind still larger, who chose him to be his companion, rather than tutor in his travels. This proposal, how advantageous soever, he would not accept till he should consult with his mother and sister, both whom he loved with an uncommon tenderness: their consent being obtained, he went to take his leave of them; the parting was tender on both sides. "My dear Eubulus," said the good woman, taking him by the hand, with her eyes full, "you are going a long journey, I fear I shall never see you again. Your poor brother's misfortunes have shortened my days, and your absence cannot lengthen them; but since I hope it is for your advantage, I cheerfully submit. To Almighty God I commit you. Pray spare no pains to learn some news of your unfortunate brother; if you find him out, give him my last blessing, and tell him I shall die in peace if I hear he is reformed and happy." She could not proceed, her sighs and tears were the only

only farther expressions of her inward grief. He then bid his sister farewell. Her last words were, "Oh, Eubulus, remember our poor dear brother, —find him out, and tell him, (oh, do not forget it) that our dear mother and I want nothing to complete our happiness, but to hear that he is, what he once was, the same virtuous"—She could say no more. Her heart was oppressed with sorrow at the tender parting, and that heightened by sad reflections upon the ill courses of her elder brother, and the melancholy forebodings she had that her mother would not long survive.

Soon after he and his friend, whom I shall call Agathias, went abroad, and did not, like most of our raw young travellers, only traverse provinces, gape after wonders and curiosities, and throw away their time in gallantry: they stayed long enough in places of note to get acquainted with the men most eminent for capacity and learning, who are generally the more easy of access to ingenious strangers, and to learn whatever was most curious and worthy their notice. In their progress through Italy their curiosity led them to Venice in the time of the carnival. They were spectators, rather than actors, in the diversions of it. One evening as Eubulus was returning home alone, he saw two fellows in masks attacking a single gentleman, who made a stout resistance, but was pressed to the wall, and seemed reduced to the last extremity. Eubulus immediately drew in defence of the single combatant, and obliged the villains to retire after they were deeply wounded. He led the gentleman to his own lodgings, and sent immediately for a surgeon to dress his wounds. When the stranger's mask was taken off, how was he surprised to see

his friend Agathias whom he had rescued from such imminent danger ; and how overjoyed was Agathias to find the friend and deliverer united in the same person ! When he was going to make his acknowledgments for his generous succour, Eubulus begged him to spare them, till he should be in a better condition to make them. The wounds were found not mortal, so that in a few weeks he recovered. While they continued there, they had a message from an unknown lady, who desired to communicate to them an affair of importance. Though they were both averse to go, yet they knew so well the vindictive humour of the Italians, that they were afraid to give the lady a denial. Accordingly they waited on her, when she told them she believed they were surprised at receiving a message from one who was so much a stranger to them ; but as she well knew the humanity of the English, especially to their countrymen, and had heard that two gentlemen of that nation lived in her neighbourhood, she thought she could not do them a greater pleasure, than by giving them an opportunity of doing a very important service to one of their own country, a very worthy gentleman, who had been clapt up in prison by order of the Doge, for no other crime than his being of her acquaintance. If, continued she, you have the honour, gentlemen, to know any of the foreign ambassadors, you will find it no hard matter, by employing your interest with them, to obtain his release, at the same time you will do me a singular pleasure.

The gentlemen endeavoured to excuse themselves in the politest manner they could, alledging they were strangers in the town. But in effect they had no mind to meddle in an affair which seemed

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by the lady's interesting herself so warmly in it, to wear the face of an intrigue. She continued to urge them with great eagerness, and asked if they had no acquaintance with the French ambassador. Agathias was a man of too much honour to deny that he had some small acquaintance with him, but said, he did not know whether it could be of any use to her friend; he promised however to try how far it would go. They immediately waited on Monsieur ****, the French ambassador, and informed him of the whole affair, who smiled, and politely promised his friendship. Accordingly he applied to the Doge, and all the favour he could obtain was a promise of the gentleman's release, upon paying a fine of a thousand crowns, and giving security for his future good behaviour. Soon after, prompted by their curiosity, they asked and obtained leave to visit the prisoner under his confinement. They found him in a wretched condition. His looks pale and meagre, and his eyes hollow, the very image of death; his face was marked with the deepest dejection and anguish. Upon putting a few questions to him about the time of his leaving England, and his employment since as well as before, Eubulus faintly recollected some of his features; upon which he asked him if he was any relation of ****, who had been some time a widow. At the mention of her name, the stranger fetched a deep sigh, and said, he had been once son to that dear woman, but, alas! he had forfeited his title to that relation. Eubulus could hold no longer, he fell upon his neck, wept over him, and continued for some time speechless. Agathias, deeply penetrated with this dumb but expressive scene, mixed his friendly tears with theirs. At length words got vent: "Oh Pam-

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philus,

philus, have I at last found you out: you whom, your dearest mother, sister, and I, gave over for lost!—But ah! how changed! and in what deplorable circumstances! Where have you been, how came you hither? Heaven, I hope, sent us to your relief.”

Pamphilus, with a mixture of dejection, astonishment, and joy, asked how he had learned his misfortune, and what had induced him and the gentleman with him to visit him in his present situation; adding, that his misfortunes would be too tedious to relate. His brother soon satisfied his questions, and told him he might safely open his mind before the gentleman, whose goodness prompted him to pay him so kind a visit. Being thus assured, he frankly confessed that the lady they mentioned had entertained him since he came to Venice; whither he was allowed to come by his general officer, to see the diversions of the carnival, having been for some time in the emperor's service, and that he had been put under an arrest at the request of some noble relations of the lady's, who were displeased at his intimacy with her: and now he was daily expecting some miserable fate, as a punishment for his past imprudence. He then cast down his eyes with a mournful air. Agathias, whose eyes and heart had been fastened upon the two brothers, turning to the elder, in a generous kind of transport, said, “I am glad, Sir, that in finding a brother you have likewise found a deliverer. You are released upon paying a thousand crowns, which I will freely advance for your brother's sake.” Pamphilus would have cast himself at his feet to express the raptures he felt; but Agathias took him in his arms, and told him he
was

was glad to embrace the brother of his friend and deliverer. He gave him withal a short account how he had saved his life. The fine was paid, and Pamphilus released. He assured them, upon his honour, that after paying his acknowledgments to his benefactress, he would break off all further correspondence with her, and immediately return to the army.

While they continued at Venice, a letter came by way of Genoa to Eubulus, from his sister Eliza, to this effect.

“ My dear brother,

“ WHAT shall I tell you? How will you be able to bear the fatal news of the death of our much honoured mother, whose loss is to me more bitter than death, and will plunge you, I fear, into the deepest sorrow? But the other night she called me to her bed-side, and taking me by the hand, said, ‘ My dear child, I am just going to leave you. A few hours will bear me to the world of spirits. I willingly resign you, my dear charge, and your brothers, if they are yet alive, to the care of a good God, who will always befriend the virtuous. I rejoice you are of that number. If you continue as you have set out, you cannot fail of being happy. When you have an opportunity to write to your brothers, or shall see them, tell them I died with them on my heart, left them a mother’s blessing, and had no higher wish on earth than to hear they were wise and good. Alas! poor Pamphilus, would to God he were so; were I sure of this, I should die perfectly easy. I hope Eubulus will return to you, and Heaven make you happy in each other. Farewell, my dearest child!

‘ child ! may Heaven preserve you wise and good,
 ‘ and when you drop a tear to the memory of a
 ‘ loving mother, be excited thereby to imitate
 ‘ whatever you thought good in her. Oh ! fare-
 ‘ well !’ With these words the dear woman re-
 signed her soul into her Maker’s hands, and smiled
 in the agony of death. Oh ! my dear brother,
 grief overwhelms me, I can add no more, but that
 I long exceedingly to see you ; that will be my
 only cordial, to alleviate the heavy loss of your
 affectionate sister,

ELIZA.

This mournful news cut Eubulus to the heart,
 he grew impatient to return home : he hoped his
 presence might help to lighten his sister’s grief.
 Agathias perceiving his friend’s uneasiness, in-
 clined to indulge him, by hastening his return.
 They took Milan in their way home, where they
 found Pamphilus much reclaimed by his misfor-
 tunes. Eubulus informed him of his mother’s
 death, the tender circumstances of his parting
 from her and their sister, the deep affection they
 both bore him, and particularly the concern she
 expressed about him in her last moments. The
 recital of these, and the sight of his sister’s mov-
 ing letter, made such an impression on him that
 they left him strongly confirmed in his virtuous
 resolutions.

Eliza, after her mother’s death, lived retired
 from the world : she kept company with only a
 few select friends. It was a sweet retreat where
 she lived ; there was a pretty garden and farm be-
 longing to it, the small remainder of the family-
 estate. At the foot of the garden runs a clear
 brook, clothed on each side with little tufts of
 wood,

wood, and bushes growing wildly up and down. This stream, after watering the farm, loses itself in a neighbouring wood. You will forgive my being so minute, for the sake of the lovely inhabitant of this delicious spot. She dressed herself plain and neat, and was not distinguished from the farmers daughters in the neighbourhood, but by a superior openness and dignity in her air and manner, which appeared under all the homeliness of her dress. Her time was generally divided between the economy of her family, and the management of the farm, reading, visiting the sick, and doing kind offices to all about her. Her knowledge of simples qualified her to be useful to her neighbours in most ordinary illnesses; and a frugal well-judged management of her small revenue, put it in her power frequently to reach out her friendly hand to the assistance of the indigent, whom she used to employ in different kinds of manufactures: and at the same time that she relieved their wants, she encouraged their industry, so that her house was a little sanctuary to the painful poor. It was always open to them, and the beneficent mistress of it at all times accessible. Her servants almost adored her, and her amiable and wise deportment rendered her equally the delight and admiration of the whole neighbourhood. I might have mentioned too, that she was fair and blooming, and of a shape exquisitely proportioned. There was an uncommon gracefulness in her mien, and sprightliness in her air and looks, mixed with such a peculiar sweetness, as discovered the kind and humane temper of her soul. In this manner did this innocent and virtuous maid pass her time, when it pleased heaven to interrupt, for a while, the

calm she enjoyed, and put her virtues to a new and severe trial.

A gentleman who lived at no great distance, lately returned from his travels, struck with the high and very singular character he had of her, contrived this stratagem to see her. It was Eliza's ordinary custom to walk out every morning and evening round the farm, and along the banks of the little rivulet that watered it, and often with a book in her hand. Sometimes she would lay herself down by this stream, and with a delighted mind enjoy those simple and unvarnished pleasures which virtue, joined with contemplation, never fails to give in those rural scenes; neither envying nor railing at the pleasures and amusements of gayer life. One evening as Eliza was taking her usual walk, this curious gentleman, having got near the place, dismounted from his horse, and cast himself on the ground, as if he had been seized with a sudden illness. Eliza overhearing a faint sound, not unlike the groans of a person in distress, immediately gave way to the suggestions of her compassionate breast; she rose and went to the place where the gentleman, whom I shall call Lothario, was lying on the ground. No sooner did she learn his misfortune, than she ran home to call for assistance, and soon returned with some of her servants. Finding him to appearance in great agonies, they carried him to the house, where she made him an offer of an outer apartment, till he should be a little recovered. He thanked her kindly for her generous hospitality, and told her that he hoped to be well with a night's rest. Her person, conversation, and whole behaviour, charmed him beyond

yond expression ; but that modesty which appeared so unaffectedly graceful, and that kind concern she shewed for his health, which ought to have extinguished every ungenerous sentiment, served only to inflame a criminal passion. At first he only expressed the warmest acknowledgments of her generosity ; he took advantage after of the tenderness of her concern for his illness, and grew bolder, professed love in the strongest terms, and began to use such familiarities in his discourse as were too shocking for a modest ear, This roused Eliza's nobler passions, and with eyes flashing a generous disdain and indignation, she said to Lothario, " Presumptuous man ! tho' I cannot blame myself for doing an act of hospitality to a stranger, yet I am sorry it has happened to be so ill placed, on an ungenerous man, who dares to abuse it in so ungentleman-like a manner. I thought my own house would have been a sufficient protection to me against all indecency, especially from you ; but since it is not, you are now at liberty to go where you please." She then quitted the room with an emotion she could not conceal. Before he departed he desired to see and take leave of his benefactress, but she would not permit him : so he rode off, unattended and unobserved. He was not a little vexed at his disappointment ; and the repulse he had met with, instead of discouraging, redoubled his passion. Lured therefore by so fair a prey, he thought of various stratagems to get her in his power, and resolved to use force, if she would not yield to persuasion. He lay in ambush for her one day in the wood I formerly mentioned, adjoining to the house. Eliza happened to wander farther off than usual, and being intercepted by his servants, Lothario car-

ried her off, in spite of all her cries and struggles. He stopped not day or night till he had brought her to a very private country-seat of his, where he kept but few servants, to which he used sometimes to retire when he desired to have little communication with his neighbours. It was a double affliction to poor Eliza, when she knew that Lothario was the author of it. Finding however that she was intirely in his power, she forbore those bitter invectives and useless exclamations, which many of her sex would have indulged on so just an occasion, and trusted that heaven would send her some speedy succour. To alleviate her grief and resentment, which he saw swell high, he told her it was nothing but an excess of the most tender passion for her that had forced him to this extremity.—That she might expect such usage as was suited to her merit and character, and might command his house, and all that was in it; for he was absolutely at her devotion. She deigned no other reply than what he might draw from looks, which darted the utmost aversion and contempt. He allowed her indeed all manner of liberty in this prison; permitted her to walk or ride out as she chose, though never out of the reach of attendants. But she made no attempts of that kind, in order to lull them in the deeper security; and after some time affected an air of frankness and easiness to which she was quite a stranger.

Lothario, mean while, left no arts of insinuation and flattery untried, to win her consent to his designs; he made her an offer of a considerable settlement for life, and of a handsome provision for her brother. She still kept him at bay; but he began to conceive some better hopes from
her

her more softened appearance, and did not doubt to gain his point, when he had melted her by his suppliant importunities and protestations of love. It would be tedious to relate the methods he tried during the course of some months. He did not, indeed, come to direct force, though he would sometimes break into her apartment, and talk to her in a manner that highly provoked her; but she endeavoured to conceal her resentment.

One morning, when Lothario was from home, she got up much earlier than her usual hour, and having stole a key of the garden, she slipped out unperceived by any of the servants. After she had crossed the garden, she leapt from the sunk fence, and with difficulty scrambled up the opposite side of the ditch. She passed over several fields, forcing her way through the hedges. Fear adding wings to her speed, she went on till she thought herself out of danger, and then she sat down by the side of a hedge, quite tired with fatigue and want of sleep. She now began to think of the dangers she had run, the trials and insults she had borne, the greater ones she had feared, but especially the dreadful suspense she was in about what might still befall her. All these things came crowding into her thoughts, and filled her with a variety of strong emotions. She looked up to Heaven for relief, and committed herself and the success of her escape to a good Providence. Nature being at length overcharged and quite spent, she sunk into sleep on the green turf. It happened that a number of gentlemen were out that morning a fox-hunting. The chase had been long, and one of the party being thrown out, chanced to come to the place where Eliza lay. He started at the sight of a lady fast asleep,
and

and loosely dressed, with her face and arms strangely scratched, and the blood drawn in many places. But amidst all the disorder of her dress and looks, he was struck with the amiableness of her appearance, and fineness of her shape, which spoke strongly in her favour, and confuted, in some measure, the disadvantageous circumstances in which he saw her. He stood for some time gazing at her with pleasure and astonishment, and was afraid to awake her. But how much more was Eliza alarmed, when she opened her eyes upon a gentleman in a hunting-dress, gazing at her, with his horse in his hand! Ashamed to be surprised in such disorder, she started up on her feet: her first thought was to have run off directly, without speaking a word; but thinking it vain to fly from one in whose power she was, or to betray an insignificant distrust, she chose rather to try his generosity. She said she doubted not but he was a little surprised at finding a woman in that place, and in such an odd condition, but begged he would suspend his wonder till she had an opportunity of informing him more particularly of the occasion: that just then she could only tell him, that an extraordinary accident had brought her into those circumstances; and as he had the appearance of a gentleman, she did not doubt but he had the honour of one, she should therefore put herself under his protection, and begged that he would conduct her to some place of safety. He told her that he would most cheerfully undertake so agreeable a charge; that a lady of his acquaintance lived hard by, to whose house he would conduct her, where she might be sure of a hearty welcome, and to be treated with that honour

honour she appeared to deserve, till she was recovered of her fatigue, and in a condition to remove elsewhere. His open countenance, and gentleman-like mien, gave her some degree of confidence in him, though unknown; and should she be deceived, she did not see how she could secure a civil usage by any means so effectual as by expressing an entire trust in her protector. She frankly accepted his offer, and returned him thanks in so graceful a manner, that made him think himself the debtor. By this time some of the servants came up. He ordered one of them to take the lady up behind him, and conducted her himself directly to his mother's, who lived at —, but a few miles off. There Eliza found herself among a very different set of people from those she had met with at Lothario's, and was entertained in quite another manner. The gentleman informed his mother of the distress he found the lady in, and desired she would lend her friendly aid to recover her of the fright and fatigue she had undergone. The ladies, like two kindred souls, soon distinguished each other, and no sooner saw than they esteemed, at least formed the most agreeable ideas the one of the other. Eliza being left in good hands, the young gentleman took his leave, and returned to his own house, full of the image of the lovely stranger, whose aspect and whole behaviour raised in him high admiration and delight. He imagined a thousand excellencies lay concealed under so fair a form, and a demeanor so singularly graceful. He was no sooner at home, than rushing into his friend's apartment, who lodged with him, he immediately told him his uncommon adventure; expatiated much on the charms and outward

ward accomplishments of the distressed stranger, and added, that, if her character and merit corresponded to such fair appearances, he thought her a treasure worth purchasing at any rate. He was not a little impatient till he returned next day to see her, and enquire after her health. But how troubled and confounded was he when he heard that Eliza was seized with a fever? It was however of the slightest kind; and when it went off, she appeared to him with new charms: she had now recovered her natural looks, and though paler than usual, yet that paleness had something so languishing and soft in it, and so different from that over-heated flush, which a conflict of various passions had given her, that the young gentleman was quite in raptures. Eliza renewed her acknowledgments to him for his generous deliverance and protection of her, freely confessed she had at first some suspicions and distrust of him, as she had so late a proof of the falsehood and treachery of the sex; but she was now convinced, by his means, that men were not all alike. He thanked her for the compliment she made him, and told her he was repaid for what he had done, by the satisfaction she expressed with his conduct, and the pleasure he felt in having contributed to the ease and safety of so deserving a lady; and desired she would condescend to inform him of her misfortunes. "You have a right, Sir," answered Eliza, "to know my story, and it is fit I should remove any suspicions which my being found in such unfavourable circumstances may have raised." Upon hearing her story, her solitary condition, and way of life before she was carried off, and particularly the account of her family and relations,

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how much was he surpris'd and delighted to find the young lady the sister of his friend and fellow-traveller, Eubulus, who had returned with him not above a month before! Joy flow'd so full upon him, that Agathias was going to have taken Eliza in his arms, and to have made a full discovery; but he check'd himself, and only congratulated her upon her happy escape; and he made no doubt but that as heaven had already appeared very seasonably for her relief, it would at last crown her virtue with a happiness proportioned to it.

When Agathias and Eubulus returned from their travels, Eubulus was extremely troubled to find the mansion-house desolate, and his dear sister, his chief joy in life, gone, and nobody could tell whither.

Agathias told that friend I mentioned before, who was Eubulus himself; (for he had been mostly with him since his return, not being able to bear the solitude of his own house, where every apartment and field recalled some mournful image of his heavy loss;) I say he told Eubulus that the lady's conversation and manners justified, and even increased the high esteem he had conceived for her. And, added he, with a kind of transport of joy, you yourself, Eubulus, shall judge to-morrow, whether I have been hasty in my opinion.

Next day, he took Eubulus with him, to see the unfortunate stranger. The mother of Agathias had concerted it with her son not to reveal any thing to either of them; and had only prepared Eliza thus far, as to tell her, she was to introduce to her a particular friend of her son.

As Eubulus had been several years abroad, both his and his sister's looks were pretty much altered. He could not, however, help feeling some strange sympathies at his first seeing her, which he did not know, or indeed endeavour to account for. Eliza's concern was reciprocal, and she was observed to steal several attentive glances at him, which drew some blushes from her when she perceived they were taken notice of. Agathias, mean while, and his mother, were greatly delighted with those kindlings of mutual sympathy, and a growing tenderness which they saw flashing like harmless lightning from eye to eye. In the afternoon they led them into the garden, where in a retired arbour, Agathias's mother begged of Eliza to entertain them with an account of her story, and the late accident; for perhaps, added she, the stranger we have introduced to you, is more interested in your fortune than you are aware of. Eliza would have gladly declined the task; but as she could not refuse her benefactress so small a boon, she with modest down-cast eyes, began her story from the time of her first acquaintance with Lothario, and told what had befallen her since, till her fortunate meeting with Agathias, her generous deliverer. She told her story so gracefully, represented the villainy of Lothario in such soft terms, and passed over her own behaviour, with such a modest bashfulness and humility, as wonderfully moved and charmed Agathias and his mother. Eubulus felt an uncommon tenderness, mixed with admiration; the tears started from his eyes. "Madam," said he, "give me leave to ask your name and family?" "Alas! Sir," she replied, "you desire me to renew my grief; but that part of my story is short; my parents are both dead, my dear mother

mother last. I had once two brothers; they went abroad several years ago, but whether they are dead or alive, I have not lately heard. One of them had been very unhappy; with the other, I had formed a tender and inviolable friendship: he is now upon his travels with a gentleman of fortune and great merit. I wish for nothing to repair the loss of the best of mothers, and make me completely happy, but to see *him* again. If my dear Eubulus be still alive, and it please heaven to restore him to my sight, O how happy"—She could proceed no farther, sighs denied a passage to her words. Eubulus, whose mind had been all along shaken with a thousand emotions of tenderness and passion, could contain no longer. He started from his seat, and ran to her in the tenderest transports, and clasping her in his arms, burst out, "Then, my dearest sister, be as happy as your virtue"—Words failed him to say more; a flood of tears succeeded, the effect of inexpressible delight. This unexpected recovery of her brother raised in Eliza's breast such a conflict of agreeable passions, that she continued some time speechless. Nor were Agathias and his mother less melted with so tender a scene. Eliza, having at length given vent to the joy which overpowered her in a liberal flood of tears, broke out: "O, my dearest Eubulus, my brother! Is it you? Am I indeed so happy as to see you again? Has heaven restored you to me to part no more? Behold there, in the son of my benefactress, my deliverer and guardian, to whom I owe more than life, my honour, and my all! You must acknowledge the immense debt I owe him; I have an heart to feel, but want words to express it." "O madam," replied Agathias, "your brother and my friend,

friend, as well as fellow traveller, has already repaid me more substantially than by words. To his bravery I owe my life, which heaven has prolonged to give me an opportunity of preserving what is infinitely dearer to me. I am more than sufficiently rewarded in the pleasure of having contributed to the ease of one so deserving in herself, and so dear to him. If you, madam, think there is any thing yet owing, it is *you* only who can pay it. It is yourself I ask as the full reward. To possess such a treasure is all I wish to crown my happiness. My fortune is not equal to your merit, but it will be more than enough, if I can share it with you."—The high generosity of such a proposal, so surprised and confounded Eliza, that she could make no reply; but her silent blushes signified her consent, with a modest and expressive eloquence, transcending all the pomp of words. The match was concluded in a few days, with the entire approbation of all their friends. Agathias found that treasure he deserved, in the possession of one of the most virtuous and accomplished of her sex; and Eliza's transient sufferings, which she bore so gracefully, were rewarded with a happiness that still continues undecaying, in conjunction with one of the best of men.

IT is no rare thing to see Fortune at variance with Nature. We often behold in the meanest stations souls worthy of the highest; and persons in extreme indigence that would have been fit for enjoying the greatest riches. So far is virtue from being the appendage of nobility, and opulence, that we think it very hard to match it with them, and esteem them doubly virtuous who know how to unite both.

AMONG

AMONG the dancers of the palace in the reign of Abbas the Great, king of Persia, there was a young maid named Idris, whom the master of the revels, on the report of her charms, had sent for from Casbin to Ispahan. Her mother being of the same profession, she had followed the same way of life; but as she honourably distinguished herself from her female companions, she demonstrated that virtue is practicable in every situation of life, however slippery or dangerous it may be.

Scarcely had Idris appeared on the theatre of the capital, but she found herself beset by the grandees, who strove to please her by the same means that had won others in that station. One exhausted all his rhetoric in commending her shape and manner, another extolled the form of her face, her complexion, and the regularity of her features. A third, to give weight to the encomiums he had bestowed on her voice, repeated an air he had heard her sing, and declared his distraction to arrive at that grace with which she gave life to the words. A fourth, boasting his precision and skill in dancing, exhibited instantly some of the attitudes he had learned of her. A first-rate Sir Fopling gave her a list of the pretty women he had deserted from the moment he first saw her. A young man, by birth intitled to become a Mollah, silently displayed his figure and his dress. An old fingerer of the public money dazzled her eyes with a diamond of the first water, and offered it, besides the perquisites of the contracts, which it was his custom to bestow upon his mistress. An officer of the crown made a pompous description of the presents with which
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he had recompensed the friendship of the little Zaki. In fine, every one exerted his faculties and his address in order to gain the preference over his rivals.

But Idris was not to be caught with such baits. At the palace, at assemblies, in the public walks, and in all places, the discourse turned upon the new dancer. Every one talked of her beauty, her wit, and her engaging behaviour; and, which was more than they had said of any other of her profession, they agreed in acknowledging her to be very virtuous. It is the property of none but the most exalted virtue to gain the respect and admiration of young courtiers. Mahmut conceived a high opinion of Idris's virtue, from the extraordinary effect it produced.

Mahmut bore among the lords of the court the same character which Idris maintained among the dancers of her sex: proof against the defects of his equals, and the vices of his station. As soon as he began to appear in the world, he became sensible of the ridiculousness of that noisy obstreperous giddiness, which most young people of quality affect; and being happily prejudiced against the idle life he saw them lead, he took care not to follow their example, yet without seeming to condemn them. While their days were divided between the toilet, the table, visits, and gaming, he spent the morning in his closet among his books, or with those whose conversation could instruct him better. In the afternoon he frequented the manufactories and working places about the palace; talked with the ablest hands in the several arts; and observed, with the utmost attention, how they proceeded in their works. In the evening he was at some or other of
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the public entertainments, which he enjoyed with a moderation that is ever inseparable from taste and discernment. After which he repaired to some of the most brilliant assemblies of Ispahan, as well to avoid a singularity that would have rendered him odious, as to acquire a greater share of the complaisance and politeness which reigned in them. Mahmut's wit, and the use he made of it, rendered him superior to those who were his equals in birth; and besides the advantages of a good figure and graceful air, he distinguished himself no less among them by his natural and acquired talents. Idris could not behold this amiable Persian without emotion: she shunned all her importunate suitors, and complacently fancying him free from all their faults, she secretly wished that the beauty which they had so highly extolled, might make an impression on him. Her wishes were met more than half way: Mahmut soon let her know that he loved her most passionately; and her answer to his declaration, on account of its singularity, deserves to be given entire.

"Doubtless you give the name of love," said she, with a charming smile, "to that which is only an effect of your taste for novelty; I will not, my lord, go farther at present on this head; it is your business to fix my judgment. I will ingenuously confess, though it will give you some unfavourable opinion of me, if you are not the man I take you to be, that I am not displeased at your liking me. But if ever I see occasion to alter the idea I have conceived of you, hope not that I shall in the least indulge my inclination. I shall not take it ill if you give your heart to a woman more virtuous than I, therefore do not complain of your lot if I dispose

dispose of mine in favour of any man whom I may find superior to you in virtue."

Mahmut, struck with admiration, and overflowing with joy, laboured to rise to such a pitch as might oblige Idris to be constant to him. He applied himself with fresh vigour to acquire the arts and sciences necessary for a man in his station. He made it his business to relieve indigent merit and unfortunate virtue. His humanity, generosity, capacity, and modesty, were equally conspicuous; and Idris abundantly rewarded him for all the pains he took to please her. Praise, grounded on truth, and coming from the mouth of so charming a person, filled the tender Mahmut's heart with joy and satisfaction. He read in the eyes of his beauteous mistress how dear he was to her: he talked of his passion, and described its violence. Idris listened to him with pleasure, vowed she would make him a just return, and thus animated him to give her no occasion to repent her engagement. In these overflowings of their hearts, which none but true lovers can know and feel all the sweetness of, they laid open to each other the most secret recesses of their souls. Mahmut was grieved when he took leave of Idris, nor could she bear his absence without a visible concern. They always parted under the greatest impatience to meet again.

Between two neighbours so powerful as the grand Signior and the king of Persia, there can be no long peace: a war soon broke out, and Mahmut was obliged to set out for the army. He waited upon Idris, to deplore with her the dire necessity that forced them asunder; but whilst he lay at her feet he durst not disclose to her all his grief. The fortitude of the fair one daunted him; he

he was afraid of lessening himself in her esteem, by discovering any weakness. Idris perceived the fore conflict in his breast, and loved him for it more intensely.

Mahmut had not been gone a month when he gave way to his desire of an interview with Idris. He slipped away privately from the army, and with the help of relays, which he had provided on the road, he was at the gates of Ispahan before they missed him in the camp. Alighting at the house of one of his old servants, he disguised himself in the apparel of a peasant, that he might not be known in the city; and, impatient of an interview with his Idris, he flew to her house.

The charming maid was sitting at her balcony, as Mahmut was advancing, and knew him, notwithstanding his disguise. Grieved to see him thus neglect his glory and his duty, she ran directly to her closet, charging her slave to admit no visitor whatever. She melted into tears at the weakness of her lover; but soon recovered herself, and wrote him the following billet:

Idris to the peasant.

“ Friend, I know thou art to be forthwith at the army. Call upon Mahmut, and tell him from me, that I desire him to remember the conditions on which the heart of Idris is to be secured.”

Mahmut was too much confounded with these words to ask any questions of the slave that delivered him the billet. He went back to his domestic's house, to put off his disguise; and fluctuating between admiration, grief, and fear, he repaired again to the army with as much haste as he had travelled up to Ispahan. His chief study

being to make amends for the fault he had committed, he behaved the rest of the campaign with so much ardor, bravery, and conduct, that he was deservedly promoted to a higher post, which the king conferred on him, with the most honourable eulogies, at the head of the army. Idris wrote him a congratulatory letter on his promotion, in which, without mentioning his weakness, she gave him to understand that she had forgiven him.

Mahmut, transported with joy, hastened back to Isfahan, as soon as the army was ordered into winter-quarters, and listened to no other considerations but his esteem for the virtuous girl: he intreated her to complete his happiness in becoming his wife. "Your wife, my lord!" cried Idris, with an emotion that at once discovered the tenderest passion and concern for the glory of her lover; "what! would Mahmut forget himself so far? In disposing of your heart you may indeed consult nothing but your inclinations; but when the question is to choose a partner in your dignity and fortune, you are accountable to those of whom you hold both. I have the deepest sense of gratitude for this signal testimony of your esteem; but what will your relations say? What will all Persia say, whose eyes are upon you, and who see nothing in me but the mean profession I was bred to? No, Mahmut, it must not be; I see my error, I am ashamed of my weakness; I that am ready to sacrifice my life, were it necessary, to preserve your glory, cannot be instrumental myself in fullying it."

Sentiments like these made the passionate Mahmut only more pressing. "What are those things," said he, "which create so great a disparity

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parity between us? An instant may deprive me of them; but the dowry which you will bring me, charming Idris, is a blessing that depends not on men nor fortune." In uttering these words his countenance began to be clouded with grief: fresh denials drove him to despair; he drew his poniard, and was going to plunge it into his breast. The tender Idris could hold out no longer. "Ah! Mahmut," cried she, "stop your hand and live; to-morrow I shall be yours, grant me this short respite." She could utter no more, tears put an end to her surprise, and stopt her breath.

The news of their marriage soon took wind, and those who envied him the possession of so much beauty, abused him for his meanness; while the sober and thinking part of the world extolled her virtues, and only lamented that her birth and fortune had not rendered them more conspicuous and attracting. She was presented to the king, who was charmed with her person, and finding her heart and her sentiments would not disgrace the highest quality, added that which reconciled all parties, a title and place at court.

AN eminent citizen, who had lived in good fashion and credit, was by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low condition. There is a modesty usually attending faultless poverty, which made him rather choose to reduce his manner of living to his present circumstances, than solicit his friends, in order to support the shew of an estate, when the substance was gone. His wife, who was a woman of sense and virtue, behaved herself on this occasion with uncommon decency,

and never appeared so amiable in his eyes as now. Instead of upbraiding him with the ample fortune she had brought, or the many great offers she had refused for his sake, she redoubled all the instances of her affection, while her husband was continually pouring out his heart to her in complaints, that he had ruined the best woman in the world. He sometimes came home at a time when she did not expect him, and surprised her in tears; which she endeavoured to conceal, and always put on an air of cheerfulness to receive him. To lessen their expence, their eldest daughter (whom I shall call Amanda) was sent into the country, to the house of an honest farmer, who had married a servant of the family. This young woman was apprehensive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what passed from time to time in her father's affairs. Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's house as he followed his country sports, fell passionately in love with her. He was a man of great generosity, but from a loose education had contracted a hearty aversion to marriage. He therefore entertained a design upon Amanda's virtue, which at present he thought fit to keep private. The innocent creature, who never suspected his intentions, was pleased with his person, and having observed his growing passion for her, hoped, by so advantageous a match, she might quickly be in a capacity of supporting her impoverished relations. One day as he called to see her, he found her in tears over a letter she had just received from her friend, which gave an account that her father had lately been stripped of every

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every thing by an execution. The lover, who with some difficulty found out the cause of her grief, took this occasion to make her a proposal. It is impossible to express Amanda's confusion when she found his pretensions were not honourable. She was now deserted of all her hopes, and had no power to speak; but rushing from him in the utmost disturbance, locked herself up in her chamber. He immediately dispatched a messenger to her father with the following letter:

"S I R,

"I HAVE heard of your misfortune, and have offered your daughter, if she will live with me, to settle on her four hundred pounds a year, and to lay down the sum for which you are now distressed. I will be so ingenuous, as to tell you that I do not intend marriage; but if you are wise, you will use your authority with her not to be too nice, when she has an opportunity of saving you and your family, and of making herself happy.

I am, &c."

This letter came to the hands of Amanda's mother; she opened and read it with great surprise and concern. She did not think it proper to explain herself to the messenger; but desiring him to call again the next morning, she wrote to her daughter as follows:

"Dearest child,

"YOUR father and I have just now received a letter from a gentleman who pretends love to you, with a proposal that insults our misfortunes,

fortunes, and would throw us to a lower degree of misery than any thing which is come upon us. How could this barbarous man think that the tenderest of parents would be tempted to supply their want, by giving up the best of children to infamy and ruin? It is a mean and cruel artifice to make this proposal at a time when he thinks our necessities must compel us to any thing; but we will not eat the bread of shame, and therefore we charge thee not to think of us, but to avoid the snare which is laid for thy virtue. Beware of pitying us: it is not so bad as you have perhaps been told. All things will yet be well, and I shall write my child better news.

“ I have been interrupted. I know not how I was moved to say things would mend. As I was going on I was startled by a noise of one that knocked at the door, and had brought us an unexpected supply of a debt which has long been owing. Oh! I will now tell thee all. It is some days I have lived almost without support, having conveyed what little money I could raise to your poor father.—Thou wilt weep to think where he is, yet be assured he will soon be at liberty. That cruel letter would have broke his heart, but I have concealed it from him. I have no companion at present besides little Fanny, who stands watching my looks as I write, and is crying for her sister; she says she is sure you are not well, having discovered that my present trouble is about you. But do not think I would thus repeat my sorrows to grieve thee. No, it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear cheerfully an affliction, which we have not brought on ourselves, and remember there is a Power who can
better

better deliver us out of it than by the loss of thy innocence. Heaven preserve my dear child.

Thy affectionate mother ———”

The messenger, notwithstanding he promised to deliver this letter to Amanda, carried it first to his master, who, he imagined, would be glad to have an opportunity of giving it into her hands himself. His master was impatient to know the success of his proposal, and therefore broke open the letter privately to see the contents. He was not a little moved at so true a picture of virtue in distress; but at the same time was infinitely surprised to find his offers rejected. However, he resolved not to suppress the letter, but carefully sealed it up again, and carried it to Amanda. All his endeavours to see her were in vain, till she was assured he brought a letter from her mother. He would not part with it but upon condition that she would read it without leaving the room. While she was perusing it, he fixed his eyes on her face with the deepest attention; her concern gave a new softness to her beauty, and when she burst into tears, he could no longer refrain from bearing a part in her sorrow, and telling her, that he too had read the letter, and was resolved to make reparation for having been the occasion of it. My reader will not be displeased to see the second epistle which he now wrote to Amanda's mother.

“ M A D A M,

“ I A M full of shame, and will never forgive myself, if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a stranger to you, have betrayed me

into a fault, for which, if I live, I shall endeavour to make you amends as a son. You cannot be unhappy while Amanda is your daughter : nor shall be, if any thing can prevent it which is in the power of,

Madam,

Your most obedient
humble servant —."

This letter he sent by his steward, and soon after went up to town himself to complete the generous act he had now resolved on. By his friendship and assistance Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double satisfaction of having restored a worthy family to their former prosperity, and of making himself happy by an alliance to their virtues.

THE following letter is written with such an air of sincerity, and affords so worthy an example to every person in the same circumstances, and under the same temptation, that I cannot resist the pleasure of adding it to this collection. It is from a young lady of small fortune to a gentleman who had made a declaration of his passion for her ; but the inequality of their fortunes made him think he could not answer it to the world, if he pursued his designs by way of marriage, and therefore had made proposals of gaining her upon other terms.

" S I R,

" A F T E R very much perplexity in myself, and revolving how to acquaint you with my own sentiments, and expostulate with you concerning
yours,

yours, I have chosen this way *, by which means I can be at once revealed to you, or, if you please, lie concealed. If I do not within a few days find the effect which I hope from this, the whole affair shall be buried in oblivion. But, alas ! what am I going to do, when I am about to tell you that I love you ? But after I have done so, I am to assure you, that with all the passion which ever entered a tender heart, I know I can banish you from my sight for ever, when I am convinced that you have no inclinations towards me but to my dishonour. But, alas ! Sir, why should you sacrifice the real and essential happiness of life to the opinion of a world, that moves upon no other foundation but professed error and prejudice ? You all can observe that riches alone do not make you happy, and yet give up every thing else when it stands in competition with riches. Since the world is so bad that religion is left to us silly women, and you men act generally upon principles of profit and pleasure, I will talk to you without arguing from any thing but what may be most to your advantage, as a man of the world. And I will lay before you the state of the case, supposing that you had it in your power to make me your mistress or your wife, and hope to convince you that the latter is more for your interest, and will contribute more to your pleasure.

“ We will suppose then the scene was laid, and you were now in expectation of the approaching evening wherein I was to meet you, and be carried to what convenient corner of the town you thought fit, to consummate all which your wanton imagination has promised you in the pos-

* This letter is published in the Spectator, No. 199.

session of one who is in the bloom of youth, and in the reputation of innocence: you would soon have enough of me, as I am sprightly, young, gay, and airy. When fancy is sated, and finds all the promises it made itself false, where is now the innocence which charmed you? The first hour you are alone you will find that the pleasure of a debauchee is only that of a destroyer; he blasts all the fruit he tastes, and where the brute has been devouring, there is nothing left worthy the relish of man. Reason resumes her place after imagination is cloyed; and I am, with the utmost distress and confusion, to behold myself the cause of uneasy reflections to you, to be visited by stealth, and dwell for the future with the two companions (the most unfit for each other in the world) solitude and guilt. I will not insist upon the shameful obscurity we should pass our time in, nor run over the little short snatches of fresh air and free commerce which all people must be satisfied with, whose actions will not bear examination, but leave them to your reflections, who have seen much of that life of which I have but a mere idea.

“On the other hand, if you can be so good and generous as to make me your wife, you may promise yourself all the obedience and tenderness with which gratitude can inspire a virtuous woman. Whatever gratifications you may promise yourself from an agreeable person, whatever compliances from an easy temper, whatever consolations from a sincere friendship, you may expect as the due of your generosity. What at present in your ill view you promise yourself from me, will be followed by distaste and satiety; but the transports of a virtuous love are the least part of
its

its happiness. The raptures of innocent passion are but like lightning to the day, they rather interrupt than advance the pleasure of it. How happy then is that life to be, where the highest pleasures of sense are but the lowest parts of its felicity?

“ Now am I to repeat to you the unnatural request of taking me in direct terms. I know there stands between me and that happiness, the haughty daughter of a man who can give you suitably to your fortune. But if you weigh the attendance and behaviour of her who comes to you in partnership of your fortune, and expects an equivalent, with that of her who enters your house as honoured and obliged by that permission, whom of the two will you choose? You, perhaps, will think fit to spend a day abroad in the common entertainments of men of sense and fortune; she will think herself ill used in that absence, and contrive at home an expence proportioned to the appearance which you make in the world. She is in all things to have a regard to the fortune which she brought you, I to the fortune to which you introduced me. The commerce between you two will eternally have the air of a bargain, between us of a friendship: joy will ever enter into the room with you, and kind wishes attend my benefactor when he leaves it. Ask yourself, how would you be pleased to enjoy for ever the pleasure of having laid an immediate obligation on a grateful mind? Such will be your case with me. In the other marriage you will live in a constant comparison of benefits, and never know the happiness of conferring or receiving any.

“ It may be you will, after all, act rather in the prudential way, according to the sense of the
O 6
ordinary

300 VICE AND VIRTUE.

ordinary world. I know not what I think or say, when that melancholy reflection comes upon me: but shall only add more, that it is in your power to make me your grateful wife, but never your abandoned mistress.

T."

I know not how to conclude this subject more affectingly than with the following elegy, describing the sorrow of an ingenuous mind on the melancholy event of a licentious amour. By this single example we may collect this important truth, that true pleasure is only to be found in the paths of virtue, and every deviation from it will be attended with pain and remorse, unless by frequent repetition the mind becomes callous and totally lost to every humane, tender, and virtuous sensation; and then the very pleasure we receive in the practice of vice is in itself a punishment, because while that pleasure continues there is no hope of leaving it.

WHY mourns my friend! why weeps his down-
cast eye?

That eye where mirth, where fancy us'd to shine?
Thy cheerful meads reprove that swelling sigh;
Spring ne'er enamell'd fairer meads than thine.

Art thou not lodg'd in Fortune's warm embrace?
Wert thou not form'd by nature's partial care?
Blest in thy song, and blest in ev'ry grace
That wins the friend, or that enchants the fair?

Damon,

Damon, said he, thy partial praise restrain;
 Not Damon's friendship can my peace restore;
 Alas! his very praise awakes my pain,
 And my poor wounded bosom bleeds the more.

For oh! that nature on my birth had frown'd!
 Or fortune fix'd me to some lowly cell!
 Then had my bosom 'scap'd this fatal wound,
 Nor had I bid these vernal sweets farewell.

But led by fortune's hand, her darling child,
 My youth her vain licentious bliss admir'd;
 In Fortune's train the syren Flatt'ry smil'd,
 And rashly hallow'd all her queen inspir'd.

Of folly studious, e'en of vices vain,
 Ah vices gilded by the rich and gay!
 I chas'd the guileless daughters of the plain,
 Nor dropt the chace till Jessy was my prey.

Poor artless maid! to stain thy spotless name,
 Expence and art, and toil, united strove;
 To lure a breast that felt the purest flame,
 Sustain'd by virtue, but betray'd by love.

School'd in the science of love's mazy wiles,
 I cloth'd each feature with affected scorn;
 I spoke of jealous doubts, and fickle smiles,
 And, feigning, left her anxious and forlorn.

Then while the fancy'd rage alarm'd her care,
 Warm to deny and zealous to disprove;
 I bade my words the wonted softness wear,
 And seiz'd the minute of returning love.

To thee, my Damon, dare I paint the rest?
 Will yet thy love a candid ear incline?
 Assur'd that virtue, by misfortune prest,
 Feels not the sharpness of a pang like mine.

Nine envious moons matur'd her growing shame;
 Ere while to flaunt it in the face of day;
 When scorn'd of virtue, stigmatiz'd by fame,
 Low at my feet desponding Jessy lay.

“ Henry, she said, by thy dear form subdu'd,
 See the sad reliques of a nymph undone!
 I find, I find this rising sob renew'd:
 I sigh in shades, and sicken at the sun.

Amid the dreary gloom of night, I cry,
 When will the morn's once pleasing scenes return?
 Yet what can morn's returning ray supply,
 But foes that triumph, or but friends that mourn!

Alas! no more that joyous morn appears
 That led the tranquil hours of spotless fame;
 For I have steep'd a father's couch in tears,
 And ting'd a mother's glowing cheek with shame.

The vocal birds that raise their matin strain,
 The sportive lambs, increase my pensive moan,
 All seem to chase me from the cheerful plain,
 And talk of truth and innocence alone.

If thro' the garden's flow'ry tribes I stray,
 Where bloom the jasmynes that could once allure,
 Hope not to find delight in us, they say,
 For we are spotless, Jessy; we are pure.

Ye flow'rs! that well reproach a nymph so frail,
 Say, could ye with my virgin fame compare?
 The brightest bud that scents the vernal gale
 Was not so fragrant, and was not so fair.

Now the grave old alarm the gentler young,
 And all my fame's abhorr'd contagion flee;
 Trembles each lip, and falters ev'ry tongue,
 That bids the morn propitious smile on me.

Thus for your sake I shun each human eye;
 I bid the sweets of blooming youth adieu;
 To die I languish, but I dread to die,
 Lest my sad fate should nourish pangs for you.

Raise me from earth; the pains of want remove,
 And let me silent seek some friendly shore,
 There only banish'd from the form I love,
 My weeping virtue shall relapse no more.

Be but my friend; I ask no dearer name;
 Be such the meed of some more artful fair;
 Nor could it heal my peace, or chase my shame,
 That pity gave, what love refus'd to share.

Force not my tongue to ask its scanty bread;
 Nor hurl thy Jelly to the vulgar crew;
 Not such the parent's board at which I fed!
 Not such the precept from his lips I drew!

Haply, when age has silver'd o'er my hair,
 Malice may learn to scorn so mean a spoil;
 Envy may slight a face no longer fair;
 And pity welcome to my native soil."

She

She spoke—nor was I born of savage race;
 Nor could these hands a niggard boon assign;
 Grateful she clasp'd me in a last embrace,
 And vow'd to waste her life in pray'rs for mine.

I saw her foot the lofty bark ascend;
 I saw her breast with ev'ry passion heave;
 I left her—torn from ev'ry earthly friend;
 Oh! my hard bosom, which could bear to leave.

Brief let me be; the fatal storm arose;
 The billows rag'd; the pilot's art was vain;
 O'er the tall mast the circling surges close;
 My Jessy—floats upon the wat'ry plain!

And—see my youth's impetuous fires decay;
 Seek not to stop reflection's bitter tear;
 But warn the frolic, and instruct the gay,
 From Jessy floating on her wat'ry bier!

W E A L T H *, (Contempt of.)

S E N T I M E N T S.

IF we regard poverty and wealth, as they are apt to produce virtues and vices in the mind of man, one may observe that there is a set of each of these growing out of poverty, quite different from those which rise out of wealth: humility and patience, industry and temperance,

* See DISINTERESTEDNESS, page 194.

are very often the good qualities of a poor man. Humanity and good-nature, magnanimity, and a sense of honour, are sometimes the qualifications of the rich; on the contrary, poverty is apt to betray a man into envy, riches into arrogance; poverty is sometimes attended with fraud, vicious compliances, repining, murmur, and discontent: riches expose a man to pride and luxury, a foolish elation of heart, and too great a fondness for the present world. Upon the whole, riches are the instruments of good or evil, according to the disposition of the possessor; or, in the words of Eucrates, a good fortune is an edged tool, which an hundred may get for one who knows how to use it.

A very rich man may eat his dainties, paint his ceilings and alcoves, in summer retire to his seat, and spend the winter at his town-house, may marry his daughter to a duke, and buy a title for his son; all this is right, and within his compass; but to live content, is perhaps the privilege of other men.

Let us not envy some men their accumulated riches; their burden would be too heavy for us; we could not sacrifice, as they do, health, quiet, honour, and conscience, to obtain them: it is to pay so dear for them that the bargain is a loss.

Nothing makes us better comprehend what little things God thinks he bestows on mankind, in riches and dignities, and other advantages, than his distribution of them, and the sort of men who are best provided.

If he be rich who wants nothing, a very wise man is a very rich man.

If he be poor who is full of desires, nothing can equal the poverty of the ambitious and the covetous.

A wise

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly. He that is in such a condition as places him above contempt, and below envy, cannot, by any enlargement of his fortune, be made really more rich, or more happy than he is.

Riches cannot purchase endowments, they make us neither more wise nor more healthy. None but intellectual possessions are what we can properly call our own. How despicable is his condition who is above necessity, and yet shall resign his reason, and his integrity, to purchase superfluities.

The greatest pleasure wealth can afford is that of doing good.

E X A M P L E S.

PHILOPŒMEN having delivered the Lacedæmonians from the oppressions they had long groaned under, they ordered the palace and furniture of the usurer Nabis to be sold, and the sum accruing from thence, to the amount of one hundred and twenty talents, to be presented to Philopœmen, as a token of their gratitude. Deputies therefore were to be appointed, who should carry the money, and desire Philopœmen, in the name of the senate, to accept of the present. And on this occasion it was, says Plutarch, that the virtue of the generous Achæan appeared in its greatest lustre; for so great was the opinion which the Spartans had of his probity and disinterestedness, that no one could be found who would take upon him to offer the present. Struck with veneration,

neration, and fear of displeasing him, they all begged to be excused. At last they obliged, by a public decree, one Timolaus, who had formerly been his guest, to go to Megalopolis, where Philopœmen lived, and offer him the present. Timolaus, with great reluctance, set out for Megalopolis, where he was kindly received and entertained by Philopœmen. Here he had an opportunity of observing the severity of his whole conduct, the greatness of his mind, the frugality of his life, and the regularity of his manners; which struck him with such awe, that he did not dare once to mention the present he was come to offer him; insomuch, that giving some other pretence to his journey, he returned home with the present. The Lacedemonians sent him again, but he could no more prevail on himself now than the first time, to mention the true cause of his journey. At last, going a third time, he ventured, with the utmost reluctance, to acquaint Philopœmen with the offer he had to make him in the name of the Lacedemonians. Philopœmen heard him with great calmness; but the instant he had done speaking, he set out with him to Sparta, where, after expressing the greatest obligations to the senate, he advised them to lay out their money in corrupting and purchasing the wicked, and such as divided the citizens, and set them at variance with their seditious discourses, to the end that, being paid for their silence, they might not occasion so many distractions in the government; for it is much more adviseable, said he, to stop an enemy's mouth, than a friend's; as for me, I shall always be your friend, and you shall reap the benefit of my friendship *without expence*. PLUT. IN PHILOP. LIV. l. 35. c. 28.

A TREATY

A TREATY being on foot between the Romans and Pyrrhus, king of Macedon, for the exchange of prisoners, the latter, after having given a general answer to the ambassadors, took Fabricius aside, and addressed him in the following manner: "As for you, Fabricius, I am sensible of your merit: I am likewise informed that you are an excellent general, and perfectly qualified for the command of an army; that justice and temperance are united in your character, and that you pass for a person of consummate virtue; but I am likewise as certain of your poverty; and must confess, that fortune, in this particular alone, has treated you with injustice, by misplacing you in the class of indigent senators. In order, therefore, to supply that sole deficiency, I am ready to give you as much gold and silver as will raise you above the richest citizen of Rome; being fully persuaded, *That no expence can be more honourable to a prince than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtues: and that this is the noblest purpose to which a king can possibly devote his treasures.* At the same time, I must desire you to believe, that I have no intention to exact any unjust or dishonourable service from you; as a return of gratitude, I expect nothing from you but what is perfectly consistent with your honour, and what will add to your authority and importance in your own country. Let me therefore conjure you to assist me with your credit in the Roman senate, which has hitherto assumed an air of too much inflexibility, with relation to the treaty I proposed, and has never consulted the rules of moderation in any respect.—I want a virtuous

tuous

tuous man, and a faithful friend, and you as much need a prince whose liberality may enable you to be more useful, and do more good to mankind. Let us therefore consent to render mutual assistance to each other in all the future conjunctures of our lives."

Pyrrhus having expressed himself in this manner, Fabricius, after a few moments silence, replied to him in these terms: "It is needless for me to make any mention of the experience I may possibly have in the conduct of public or private affairs, since you have been informed of that from others. With respect also to my poverty you seem to be so well acquainted with it, that it would be unnecessary for me to assure you that I have no money to improve, nor any slaves from whom I derive the least revenue; that my whole fortune consists in a house of no considerable appearance; and in a little spot of ground that furnishes me with my support. But if you believe my poverty renders my condition inferior to that of every other Roman, and that while I am discharging the duties of an honest man, I am the less considered, because I happen not to be of the number of the rich, permit me to acquaint you, that the idea you conceive of me is not just, and that whoever may have inspired you with that opinion, or you only suppose so yourself, you are deceived to entertain it. Though I do not possess riches, I never did imagine my indigence a prejudice to me, whether I consider myself as a public or private person. Did my necessitous circumstances ever induce my country to exclude me from those glorious employments that are the noblest objects of the emulation of great souls? I am invested with the highest dignities, and see myself placed at the
head

head of the most illustrious embassies. I assist also at the most august assemblies, and even the most sacred functions of divine worship are confided to my care. Whenever the most important affairs are the subject of deliberation, I hold my rank in councils, and offer my opinion with as much freedom as another. I preserve a parity with the richest and most powerful in the republic; and if any circumstance causes me to complain, it is my receiving too much honour and applause from my fellow citizens. The employments I discharge cost me nothing of mine, no more than any other Roman. Rome never reduces her citizens to a ruinous condition, by raising them to the magistracy. She gives all necessary supplies to those she employs in public stations, and bestows them with liberality and magnificence. Rome, in this particular, differs from many other cities, where the public is extremely poor, and private persons immensely rich. We are all in the state of affluence, as long as the republic is so, because we consider her treasures as our own. The rich and the poor are equally admitted to her employments, as she judges them worthy of trust, and she knows no distinction between her citizens but those of merit and virtue: as to my particular affairs, I am so far from repining at my fortune, that I think I am the happiest of men when I compare myself with the rich, and find a certain satisfaction, and even pride, in that fortune. My little field, poor and infertile as it is, supplies me with whatever I want, when I am careful to cultivate it as I ought, and to lay up the fruits it produces. What can I want more? Every kind of food is agreeable to my palate, when seasoned by hunger: I
drink

drink with delight when I thirst, and I enjoy all the sweetness of sleep when fatigued with toil. I content myself with an habit that covers me from the rigours of winter; and of all the various kinds of furniture necessary for the same uses, the meanest is, in my sense, the most commodious. I should be unreasonable, unjust, did I complain of fortune, whilst she supplies me with all that nature requires. As to superfluities, I confess she has not furnished me with any; but then she has formed me without the least desire to enjoy them. Why should I then complain? It is true, the want of this abundance renders me incapable of relieving the necessitous, which is the only advantage the rich may be envied for enjoying; but when I impart to the republic, and my friends, some portion of the little I possess, and render my country all the services I am capable of performing, in a word, when I discharge all the duties incumbent upon me, to the best of my ability, wherein can my conscience condemn me? If riches had ever been the least part of my ambition, I have so long been employed in the administration of the republic, that I have had a thousand opportunities of amassing great sums, and even by irreproachable methods. Could any man desire one more favourable than that which occurred to me a few years ago? The consular dignity was conferred upon me, and I was sent against the Samnites, the Brutii, and the Lucanians, at the head of a numerous army. We ravaged a large tract of land, and defeated the enemy in several battles. We took many flourishing and opulent cities by assault; I enriched the whole army with their spoils; I returned every citizen the money he had contributed to the expence of the war; and after I had
received

received the honours of a triumph. I brought four hundred talents into the public treasury. After having neglected so considerable a booty, of which I had full power to appropriate any part to myself, after having despised such immense riches so justly acquired, and sacrificed the spoils of the enemy to the love of glory, in imitation of Valerius Publicola, and many other great men, whose disinterested generosity of soul has raised the glory of Rome to so illustrious a height, would it now become me to accept of the gold and silver you offer me? What idea would the world entertain of me? And what an example should I set Rome's citizens? How could I bear their reproaches? How even their looks at my return? Those awful magistrates, our censors, who are appointed to inspect our discipline and manners with a vigilant eye, would they not compel me to be accountable, in the view of all the world, for the presents you solicit me to accept? You shall keep then, if you please, your riches to yourself, and I my poverty and my reputation." DION. HALICARN. EXC. LEGAT. p. 744—748.

VALERIUS PUBLICOLA, by the consent of all the Roman people, was the greatest man of his age, and the most accomplished in every kind of virtue; I shall mention only one of them here, far superior to all his most noble exploits of war. This Roman, so worthy of praise, who, supported by three other patricians, had delivered Rome from the tyranny and oppression of the Tarquins, and caused their estates to be sold by auction; who had been four times consul; who by two signal victories, the one over the Hetrurians, the other over the Sabines, had twice in his latter years de-
served

served the honour of a triumph; who, with such favourable occasions, might have amassed great riches, even by methods exempt from injustice and reproach, did not suffer avarice, so capable of dazzling the eyes and corrupting the heart, to ensnare him. Contented with the moderate fortune he had received from his ancestors, he used no endeavours to augment it. He believed that he had enough for bringing up his family nobly, and for giving his children an education worthy of their birth: convinced that true riches do not consist in possessing great treasures, but in knowing how to have few wants: and that the most precious and most noble inheritance that a father can give his children, is glory acquired by great actions, and the examples of virtue which he leaves them. However, at the time of his decease his little stock of wealth was so far expended, as not to be sufficient to defray the expence of his funeral, which was celebrated with magnificence at the charge of the public. “*Moritur, gloria ingenti, copiis familiaribus adeo exiguis, ut funeri sumptus deesset: de publico elatus.*”

What praise, what greatness of soul was this! He dies, poor as the poorest in respect of fortune; more great, more rich, than the richest in virtue and glory. What a misfortune is it for our age, that examples of this kind are so rare, or rather not at all! the greatest men endeavour to preserve their memories by titles and riches, which they ardently pursue, in order to leave them to heirs who are often little qualified to keep them alive and represent them.

The Roman ladies renewed, in respect for Publicola, what they had done before for Junius Brutus, and went all into mourning, which they wore

during a year, as much affected with his death as they would have been with that of their nearest relation. PLUT. IN PUBLIC. LIV. b. ii. c. 19.

WE scarcely find examples of this nature elsewhere. At Rome, before she was corrupted and debauched by ambition, wealth, and luxury, private persons did not divide their interests from those of the public. They considered the losses of the state as their own. They shared in its misfortunes, as if they had been personal and domestic. Such a disposition constituted the force of the state, united all its parts firmly together, and composed a whole not to be shaken, and invincible. These sentiments, perpetuated in every house by living examples, formed the whole city and commonwealth, of Rome, in a manner into one and the same family, of which even the women made a part, though strangers to government every where else. How much ought we to think this contributed to inculcate the same sentiments early into children, and to form them for zealous citizens, from their most tender years ! This is what most merits observation in the constitution of the Roman commonwealth, because what formed its peculiar and distinguishing characteristic.

WHAT has been said in praise of Publicola, with regard to his disinterestedness and contempt of wealth, might with equal truth be applied to many other persons, both Greeks and Romans ; but I will only mention that illustrious senator Menenius Agrippa. He had been consul, had defeated the enemies of his country, and had obtained the honour of a triumph. But such was his zeal and public spirit, that with all his merit
and

and glorious atchievements he died poor, not leaving enough to bury him. Every * individual laid a tax upon himself, with joy, which amounted to a considerable sum. The senate, prompted by a noble jealousy, considered it as an indignity to the state, that a man of such merit should be interred by the alms of private persons, and judged that it was but just, that the expence should be defrayed out of the public treasury; an order for that purpose was immediately given to the questors, who spared nothing that could give the funeral pomp of Menenius all the splendor and magnificence worthy his rank and virtue. The people, piqued in their turn, absolutely refused to take back the money they had given, which the questors would have returned. To end the dispute, they made a present of it to the children of Menenius.

Is it in the reader's power not to admire all we have just related? What a lustre does poverty reflect in this place, in the midst of this fine train of virtues and glorious actions, that attract the praises, and occasion the regret of an whole people! Have riches in their most glaring magnificence, any thing that comes near it?

But notwithstanding what has been said, we may, and no doubt we ought, to seek such a measure of wealth as is necessary to supply all our real wants, to raise us above servile dependence, and to provide us with such conveniencies as are suited to our rank and condition in life. To be regardless of this measure of wealth, is to expose ourselves to all the temptations of poverty and cor-

* Extulit cum plebs sextantibus collatis in Capita Liv.

ruption, to forfeit our natural independency and freedom, to degrade, and consequently to render the rank we hold, and the character we sustain in society useless, if not contemptible. When these important ends are secured, we ought not to murmur or repine that we possess no more; yet we are not secluded by any obligation moral or divine from seeking more, in order to give us that happiest, and most god-like of all powers, the power of doing good. A supine indolence in this respect is both absurd and criminal: absurd, as it robs us of an inexhausted fund of the most refined and durable enjoyments; and criminal, as it renders us so far useless to the society to which we belong. On the contrary, let it be considered how poor and inconsiderable a thing wealth is, if it be disjoined from real use, or from ideas of capacity in the possessor to do good from independency, generosity, provision for a family or friends, and social communication with others. By this standard let its true value be fixed; let its misapplication, or unbenevolent enjoyment be accounted sordid and infamous; and nothing worthy or estimable be ascribed to the mere possession of it, which is not borrowed from its generous use.

WORLD.

W O R L D.

S E N T I M E N T S.

THIS world is like a lottery, in which we must expect to meet with many unlucky chances.

It is fancy, not the reason of things, that makes life so uneasy to us as we find it. It is not the place nor the condition, but the mind alone that can make any body happy or miserable.

When our estate in this world is perplexed and uncertain, we should be more than ordinarily concerned to make sure of something, that we may not be miserable in both worlds.

A man cannot be truly happy here, without a well grounded hope of being happy hereafter.

A firm trust in the assistance of an Almighty Being naturally produces patience, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

None should despair, because God can help them; and none should presume, because God can cross them.

Excess of sorrow is as foolish as profuse laughter.

Loud mirth or immoderate sorrow, inequality of behaviour, either in prosperity or adversity, are alike ungraceful in a man that is born to die.

As there is no prosperous state of life without its calamities, so there is no adversity without its benefits.

benefits. Ask the great and powerful if they do not feel the pangs of envy and ambition. Enquire of the poor and needy if they have not tasted the sweets of quiet and contentment. Even under the pains of body, the infidelity of friends, or the misconstructions put upon our laudable actions, our minds (when for some time accustomed to these pressures) are sensible of secret flowings of comfort, the present reward of a pious resignation. The evils of this life appear like rocks and precipices, rugged and barren at a distance, but at our nearer approach, we find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature.

It may boldly be affirmed, that good men generally reap more substantial benefit from their afflictions, than bad men do from their prosperities; and what they lose in wealth, pleasure, or honour, they gain with vast advantage, in wisdom, goodness, and tranquillity of mind.

Affliction is spiritual physic for the soul. It is compared to a furnace; for as gold is tried and purified therein, so men are proved, and either purified from their dross, and fitted for good uses, or entirely burnt up and undone for ever.

Happy are they, who labouring under any kind of affliction, can say with Job, "When he hath tried me, I shall come forth as gold."

Let a man live but two or three years without affliction, and he is almost good for nothing: he cannot pray, nor meditate, nor keep his heart fixed upon spiritual things; but let God smite him in his child, health, or estate, now he can find his tongue and affections again; now he awakes and falls to his duty in earnest; now God has twice as much honour from him as he had before.

"Now,

“ Now, saith God, this amendment pleaseth me; this rod was well bestowed; I have disappointed him to his great benefit and advantage.” And thus God is in friendship with his people again.

E X A M P L E S.

BOZALDAB, caliph of Egypt, had dwelt securely for many years in the silken pavilions of pleasure, and had every morning anointed his head with the oil of gladness, when his only son Aboram, for whom he had crowded his treasures with gold, extended his dominions with conquests, and secured them with impregnable fortresses, was suddenly wounded, as he was hunting, with an arrow from an unknown hand, and expired in the field.

Bozaldab, in the distraction of grief and despair, refused to return to his palace, and retired to the gloomiest grotto in the neighbouring mountain: he there rolled himself in the dust, tore away the hairs of his hoary beard, and dashed the cup of consolation that patience offered him, to the ground. He suffered not his minstrels to approach his presence; but listened to the screams of the melancholy birds of midnight, that flit through the solitary vaults and echoing chambers of the pyramids. “ Can that God be benevolent,” he cried, “ who thus wounds the soul as from an ambush, with unexpected sorrows, and crushes his creatures in a moment with irremediable calamity? Ye lying Imans, prate to us no more of the justice and the kindness of all-directing and all-loving Providence! He, whom ye pretend doth reign in heaven, is so far from protecting the miserable sons of men,

that he perpetually delights to blast the sweetest flowrets in the garden of hope; and like a malignant giant, to beat down the strongest towers of happiness with the iron mace of his anger. If this Being possessed the goodness and the power with which flattering priests have invested him, he would doubtless be inclined and enabled to banish those evils which render the world a dungeon of distress, a vale of vanity and woe.—I will continue in it no longer.”

At that moment he furiously raised his hand, which despair had armed with a dagger, to strike deep into his bosom; when suddenly thick flashes of lightning shot through the cavern, and a being of more than human beauty and magnitude, arrayed in azure robes, crowned with amaranth, and waving a branch of palm in his right hand, arrested the arm of the trembling and astonished caliph, and said with a majestic smile, “Follow me to the top of this mountain.”

“Look from hence,” said the awful conductor, “I am Caloc, the angel of peace, look from hence into the valley.”

Bozaldab opened his eyes, and beheld a barren, a sultry, and solitary island, in the midst of which sat a pale meagre and ghastly figure: it was a merchant just perishing with famine, and lamenting that he could find neither wild berries nor a single spring in this forlorn uninhabited desert; and begging the protection of heaven against the tigers that would now certainly destroy him, since he had consumed the last fuel he had collected to make nightly fires to affright them. He then cast a casket of jewels on the sand, as trifles of no use; and crept feeble and trembling to an eminence, where he was accustomed to sit every evening to watch

watch the setting sun, and to give a signal to any ship that might haply approach the island.

“ Inhabitant of heaven,” cried Bozaldab, “ suffer not this wretch to perish by the fury of wild beasts.” “ Peace,” said the angel, “ and observe.”

He looked again, and behold a vessel arrived at the desolate isle. What words can paint the rapture of the starving merchant, when the captain offered to transport him to his native country, if he would reward him with half the jewels of his casket. No sooner had this pitiless commander received the stipulated sum, than he held a consultation with his crew, and they agreed to seize the remaining jewels, and leave the unhappy exile in the same helpless and lamentable condition in which they discovered him. He wept and trembled, intreated and implored in vain.

“ Will heaven permit such injustice to be practised ?” exclaimed Bozaldab.—“ Look again,” said the angel, “ and behold the very ship in which, short-sighted as thou art, thou wishedst the merchant might embark, dashed in pieces on a rock : dost thou not hear the cries of the sinking sailors ? Presume not to direct the governor of the universe in his disposal of events. The man whom thou hast pitied shall be taken from this dreary solitude, but not by the method thou wouldst prescribe. His vice was avarice, by which he became not only abominable, but wretched ; he fancied some mighty charm in wealth, which like the wand of Abdiel, would gratify every wish and obviate every fear. This wealth he has now been taught not only to despise, but abhor : he cast his jewels upon the sand, and confessed them to be useless ; he offered part of them to the mariners,

and perceived them to be pernicious : he has now learnt that they are rendered useful or vain, good or evil, only by the situation and temper of the possessor. Happy is he whom distress has taught wisdom ! But turn thine eyes to another and more interesting scene."

The caliph instantly beheld a magnificent palace, adorned with the statues of his ancestors wrought in jasper ; the ivory doors of which, turning on hinges of the gold of Golconda, discovered a throne of diamonds, surrounded with the rajas of fifty nations, and with ambassadors in various habits, and of different complexions ; on which sat Aboram, the much lamented son of Bozaldab, and by his side a princess fairer than a Houri.

" Gracious Alla !—it is my son," cried the caliph——" O let me hold him to my heart !"
 " Thou canst not grasp an unsubstantial vision," replied the angel : " I am now shewing thee what would have been the destiny of thy son, had he continued longer on the earth." " And why," returned Bozaldab, " was he not permitted to continue ? Why was I not suffered to be a witness of so much felicity and power ?" " Consider the sequel," replied he, " that dwells in the fifth heaven." Bozaldab looked earnestly, and saw the countenance of his son, on which he had been used to behold the placid smile of simplicity, and the vivid blushes of health, now distorted with rage, and now fixed in the insensibility of drunkenness ; it was again animated with disdain, it became pale with apprehension, and appeared to be withered by intemperance ; his hands were stained with blood, and he trembled by turns with fury and terror : the palace, so lately shining with oriental
 pomp,

pomp, changed suddenly into the cell of a dungeon, where his son lay stretched out on the cold pavement, gagged and bound, with his eyes put out. Soon after he perceived the favourite sultana, who before was seated by his side, enter with a bowl of poison, which she compelled Aboram to drink, and afterwards married the successor to his throne.

"Happy," said Caloc, "is he whom Providence has by the angel of death snatched from guilt! from whom that power is withheld, which if he had possessed, would have accumulated upon himself yet greater misery that it could bring upon others."

"It is enough," cried Bozaldab; "I adore the inscrutable schemes of Omniscience!—From what dreadful evil has my son been rescued, by a death which I rashly bewailed as unfortunate and premature! a death of innocence and peace, which has blessed his memory upon earth, and transmitted his spirit to the skies!"

"Cast away the dagger," replied the heavenly messenger, which thou wast preparing to plunge into thine own heart. Exchange complaint for silence, and doubt for adoration. Can a mortal look down, without giddiness and stupefaction, into the vast abyss of eternal wisdom? Can a mind that sees not infinitely, perfectly comprehend any thing among an infinity of objects mutually relative? Can the channels which thou commandest to be cut to receive the annual inundations of the Nile contain the waters of the ocean? Remember, that perfect happiness cannot be conferred on a creature; for perfect happiness is an attribute as incommunicable as perfect power and eternity."

The angel, while he was speaking thus, stretched out his pinions to fly back to the Empyreum ; and the flutter of his wings was like the rushing of a cataract.

The VISION of AMANDA.

METHOUGHT I was walking through a delightful field, from whence on a rising hill I beheld a stately edifice. My curiosity led me to make up towards it. I found it surrounded with gardens and orchards, richly decked by nature and art. A most agreeable lady was standing at the door, who very courteously invited me in to sit down and rest me : being tired with the hill, I accepted her kind offer. Entering the house, I surveyed the magnificent apartments, and my eyes were dazzled with the rich furniture that adorned every room. The lady led me into a spacious parlour, where was a very comely gentleman, with several little beauties around him, the living pictures in miniature of the father and mother. I was entertained there with a liberality suitable to the appearance they made, and with that courteous affability, which is the genuine effect of true gentility and good breeding. Whilst with pleasure I surveyed their happy circumstances, which appeared to have no want of any thing to complete their felicity, I said within myself, " Sure these are extraordinary persons, and this flow of prosperity must be the bountiful reward of Providence, for some eminent instance of virtue and piety." But when I had taken my leave, and was returning back, I met one, of whom I enquired the gentleman's character who was the
owner

owner of yonder seat; which, to my no small surprise, I found to be very vicious. His plentiful estate was gotten by oppression and fraud, his beautiful children were the living monuments of his shame, and the lady who made so splendid an appearance, and to whom he discovered so much seeming tenderness, was so far from being mistress of the seat, that she was only kept there as under a tyrant, to be a slave to his base lusts, he consulting her satisfaction no further than as the pleasure in her countenance heightens her charms, and thereby renders her the more agreeable to him in the gratification of his brutish appetites and passions; and she, continued my informer, puts a constant force upon herself to appear gay and cheerful, lest her keeper should turn her out, abandoned to shame and misery. To preserve her from the latter of which (after the loss of a good fortune) was she prevailed on to comply with the lot she shares." As soon as I parted from my company, I could contain no longer, but burst out into this exclamation: Wherefore, O Prosperity, wherefore is it that thou thus daily loadest the vicious with thy benefits, and givest them all that heart can wish? Whence comes it to pass, that such a wretch as this shall spend his days in ease, and his nights in pleasure, whilst thou turnest away with disdain from the pious man, leaving him to groan under all the hardships of the most adverse state! O say! whence is it that thou art thus partial to the wicked?" I had no sooner ceased exclaiming in this manner, than looking forward, I saw Prosperity standing before me, arrayed in her most gorgeous attire. The gay and glittering appearance must have raised delight in my breast, had it not been damped

damped by the anger that appeared on her brow, when she thus addressed me ; “ Forbear taxing me with partiality in my proceedings ; for were it in my inclination, it is not in my power, being only the servant of Providence, whose orders I never, in one single instance, run counter to.” “ Art thou,” said I, in a heat, “ the servant of Providence ? a just, holy, wise, and powerful Providence ! And will it suffer thee thus to caress the impious, and slight and condemn the good ! How can these things be ?” Prosperity disappeared without making any reply ; but immediately a resplendent light shone around me, and I heard a majestic voice calling thus to me from above, “ O thou blind mortal, dost thou dare to call in question my proceedings, because thou canst not see the wisdom and equity of them ? It would be just in me to punish thee severely for thy rashness, but for once I will overlook thy ignorance, and so far condescend to thy weakness, as to give thee some view of the reasons of my conduct. Wherefore lift up thine eyes, and behold what shall now be discovered to thee.” I did so, and found my sight strengthened to penetrate through the thick clouds, beyond which I saw Providence seated on a lofty throne, and by him stood Prosperity and Adversity with their various attendants, waiting his orders. A person of a very amiable countenance stood at my right hand, who told me he was commissioned to resolve my doubts, and reveal somewhat of the mysteries of Providence to me. I straight observed Adversity ordered with her attendant Pain to such a place. I looked after them, and saw them enter the house of a person very remarkable for piety, and attack him in a most violent manner. “ Alas !” said I to my instructor,

structor, "whence comes it to pass that so good a man as this should be so severely handled?" "He is," replied he, "a very eminent Christian, a man greatly beloved of his God. But how contrary soever this may seem to your carnal reason, it is therefore that he is thus afflicted; he has (as the best here have) much sin still remaining in him, and much wanting to complete his perfection in grace and holiness; and God, who is alone the proper judge of the most likely means to bring about his own wise and kind designs, sees this the fittest method to root out sin, and strengthen and invigorate his graces. This affliction shall be to him a furnace, not to consume him, but his lusts, and to refine and brighten his graces, that they may shine with the greater lustre." I then looked up again, and saw Adversity with two of her attendants, Poverty and Sickness, sent to another place. They soon attacked a person, who from an affluent fortune was reduced to penury and want, and from a strong and vigorous state of health, was thrown upon a sick bed. "Pray," said I, "what is the character of this person, that is thus doubly attacked, and with such violence?" "He is," replied my instructor, "one that devoted himself to God in the days of his youth, and appeared very zealous and active in the ways of religion, at his first setting out. But a long series of prosperity, with which he has been favoured, has had the but too common effect of ensnaring and captivating his thoughts and affections to the things of time and sense. As riches increased, he has set his heart inordinately upon them, and in a great measure withdrawn his dependence upon God for the continuation of those bounties of Providence, grown careless and secure, saying with David,

David, "My mountain stands strong; I shall never be moved." Poverty is therefore sent to waste his substance, that the idol being removed, he may be no longer tempted to adore it, and that he may, by his own experience, be convinced of the uncertainty of all sublunary good. A long continued state of health has abated his sense of the value of the mercy, and he has seemed to slight it as a common favour. Sickness is therefore sent to teach him the worth of health, by the want of it; to shock this seemingly strong building, that he may see its foundation is in the dust, and that it is as a moth crushed in the hand of God. In a word, these painful strokes shall be the happy means of rousing him out of that spiritual lethargy wherein he has long lain, and cause him to remember whence he is fallen, excite him to repent, and do his first works; and when these most valuable ends are answered, God will turn his captivity, and remarkably display his power and love in his deliverance. Again I looked up, and heard Adversity receive a new commission, to attack with reproach and contempt a person who appeared in sight. "Pray," said I, "to what person are these formidable spectres going?" (for their apparance shocked me more than all the others.) "He is," said my teacher, "a very serious good man, one that has for many years been universally esteemed amongst those who are true friends to religion and virtue, both for his wisdom and piety; but this general regard paid to him has too much elated his mind, and he has hereby been puffed up with self-applause; not duly considering that whatever endowments he possesses, whether of nature or grace, are all received from God, and that therefore all the glory should be ascribed to
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the donor. Reproach is now sent to humble him, to hide pride from his eyes, to make him fully sensible that the interest any have in man's esteem is a blessing which descends from the same hand that dispenses those qualifications that have a tendency to raise it." Soon after I lifted up my eyes again, and saw Adversity with her attendants, Sickness and Death, receiving their orders to seize the child of a certain person. "Now," says my instructor, "this is a sincere Christian, and the stroke to be inflicted is perhaps the worst of a temporal nature that could befall him. He is to be stripped of an only child, and a very promising one, in whom the fond parent might justly please himself with the prospect of much comfort and satisfaction; and like good Jacob, *His life seems to be bound up in the lad's life*. But Providence, in much wisdom and great goodness too, orders his removal; in kindness both to parent and child; the lad, being by the grace of God prepared for a better state, is in great love removed from all the snares and temptations that attend the youthful stage, and those other snares and trials that surround the man in his riper age: a more than common share of which must have fallen to his lot had he continued in this world. The parent will hereby be convinced of, and humbled for, the evil he has been guilty of in setting his heart and affections too much on this so desirable a creature-enjoyment, which he sees now to be but a fading dying flower. And the supports and comforts he shall receive under this heavy trial will stop the mouth of complaints, and force him to confess that God is the alone proper object of our warmest affection, since there is enough in him to make the Christian happy in the loss of the dearest earthly

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ly comforts. These (continued my teacher) are some of the seeming paradoxes in Providence, which thou, blind mortal, couldst not discover by the dim light of reason : there are others which I am not now permitted to reveal to thee ; some of which thou will never see unravelled whilst thou art clothed with mortality. Let what thou hast seen and heard suffice to assure thee, that God's thoughts are not like to thy thoughts, nor his ways like to thy ways, but as far above them in wisdom, as the heavens are above the earth. Hence it is, that the wicked so oft abound with this world's good, who have all their heaven here ; whilst the pious man is, by the sharp attacks of Adversity, during the short term of his existence here, training up for a state of endless unallayed happiness."

I thanked my instructor, begged pardon for my rashness, and promised, that I would no more arraign divine Providence at the bar of my weak and shallow reason, and abashed and confounded at my ignorance and presumption, awoke from my dream.

MEMOIRS OF MELISSA : related by herself.

I WAS born to a large fortune, and bred to the knowledge of those arts which are supposed to accomplish the mind or adorn the person of a woman. To these attainments, which custom and education almost forced upon me, I added some voluntary acquisitions by the use of books, and the conversation of that species of men whom the ladies generally mention with horror and aversion by the name of Scholars, but whom I have
found,

found, for the most part, a harmless and inoffensive order of beings, not so much wiser than ourselves, but that they may receive as well as communicate knowledge, and more inclined to degrade their own character by cowardly submission, than to overbear or oppress us with their learning or their wit.

From these men, however, if they are by kind treatment encouraged to talk, something may be gained, which, embellished with elegance, and softened by modesty, will always add dignity and value to female conversation; and from my acquaintance with the bookish part of the world I derived many principles of judgment and maxims of knowledge, by which I was enabled to excel all my competitors, and draw upon myself the general regard in every place of concourse or pleasure. My opinion was the great rule of approbation, my remarks were remembered by those who desired the second degree of fame, my mien was studied, my dress was imitated, my letters were handed from one family to another, and read by those who copied them as sent to themselves, my visits were solicited as honours, and multitudes boasted of an intimacy with Melissa, who had only seen me by accident, and whose familiarity had never proceeded beyond the exchange of a compliment, or return of a courtesy.

I shall make no scruple of confessing that I was pleased with this universal veneration, because I always considered it as paid to my intrinsic qualities and inseparable merit, and very easily persuaded myself that fortune had no part in my superiority. When I looked upon my glass, I saw youth and beauty, and health that might give me reason to hope their continuance: when I examined

amined my mind, I found some strength of judgment, and fertility of fancy; and was told that every action was grace, and that every accent was persuasion.

In this manner my life passed like a continual triumph, amidst acclamations, and envy, and courtship, and caresses: to please Melissa was the general ambition, and every stratagem of artful flattery was practised upon me. To be flattered is grateful, even when we know that our praises are not believed by those who pronounce them; for they prove, at least, our general power, and show that our favour is valued, since it is purchased by the meanness of falsehood. But, perhaps, the flatterer is not often detected, for an honest mind is not apt to suspect, and no one exerts the powers of discernment with much vigour when self-love favours the deceit.

The number of adorers, and the perpetual distraction of my thoughts by new schemes of pleasure, prevented me from listening to any of those who crowd in multitudes to give girls advice, and kept me unmarried and unengaged to my twenty-seventh year; when, while I was towering in all the pride of uncontested excellency, with a face yet little impaired, and a mind hourly improving, the failure of a fund, in which my money was placed, reduced me to a frugal competency, which allowed little beyond neatness and independence.

I bore the diminution of my riches without any outrages of sorrow, or pusillanimity of dejection. Indeed I did not know how much I had lost, for, having always heard and thought more of my wit and beauty than of my fortune, it did not suddenly enter my imagination, that Melissa
could

could sink beneath her established rank, while her form and her mind continued the same; that she could cease to raise admiration but by ceasing to deserve it, or feel any stroke but from the hand of time.

It was in my power to have concealed the loss, and to have married, by continuing the same appearance, with all the credit of my original fortune; but I was not so far sunk in my own esteem, as to submit to the baseness of fraud, or to desire any other recommendation than sense and virtue. I therefore dismissed my equipage, sold those ornaments which were become unsuitable to my new condition, and appeared among those with whom I used to converse with less glitter, but with equal spirit.

I found myself received at every visit, with an appearance of sorrow beyond what is naturally felt for calamities in which we have no part, and was entertained with condolence and consolation so long continued and so frequently repeated, that my friends plainly consulted rather their own gratification than my relief. Some from that time refused my acquaintance, and forbore, without any provocation, to repay my visits; some visited me but after a longer interval than usual, and every return was still with more delay; nor did any of my female acquaintances fail to introduce the mention of my misfortunes, to compare my present and former condition, to tell me how much it must trouble me to want the splendor which I became so well, to look at pleasures which I had formerly enjoyed, and to sink to a level with those by whom I had always been considered as moving in a higher sphere, and been approached with reverence

rence and submission, which, as they insinuated, I was no longer to expect.

Observations like these are commonly made only as covert insults, and serve to give vent to the flatulence of pride, but they are now and then imprudently uttered by honesty and benevolence, and inflict pain where kindness is intended; I will, therefore, so far maintain my antiquated claim to politeness, as that I will venture to advance this rule, that no one ought to remind another of any misfortune of which the sufferer does not complain, and which there are no means proposed of alleviating. No one has a right to excite thoughts which necessarily give pain whenever they return, which perhaps might not revive but by absurd and unseasonable compassion.

My endless train of lovers immediately withdrew without raising any emotions. The greater part had indeed always professed to court, as it is termed, upon the square, had enquired my fortune, and offered settlements; and these had undoubtedly a right to retire without censure, since they had openly treated for money, as necessary to their happiness, and who can tell how little they wanted of any other portion? I have always thought the clamours of women unreasonable, when they find that they who followed them upon the supposition of a greater fortune, reject them when they are discovered to have less. I have never known any lady, who did not think wealth a title to some stipulations in her favour, and surely what is claimed by the possession of money is justly forfeited by its loss. She that has once demanded a settlement has allowed the importance of fortune;

tune; and when she cannot shew pecuniary merit, why should she think her cheapener obliged to purchase?

My lovers were not all contented with silent desertion. Some of them revenged the neglect which they had borne by wanton and superfluous insults, and endeavoured to mortify me by paying in my presence those civilities to other ladies, which were once devoted only to me. But, as it has been my rule to treat men according to the rank of their intellect, I had never suffered any one to waste his life in suspense, who could have employed it to better purpose; and therefore I had no enemies but coxcombs, whose resentment and respect were equally below my consideration.

The only pain which I felt from degradation, was the loss of that influence which I had always exerted on the side of virtue, in the defence of innocence, and the assertion of truth. I now found my opinions slighted, my sentiments criticised, and my arguments opposed by those that used to listen to me without reply, and struggle to be first in expressing their conviction. The female disputants have wholly thrown off my authority, and if I endeavour to enforce my reasons by an appeal to the scholars who happen to be present, the wretches are certain to pay their court by sacrificing me and my system to a finer gown; and I am every hour insulted with contradictions from cowards, who could never find till lately that Melissa was liable to error.

There are two persons only whom I cannot charge with having changed their conduct with my change of fortune. One is an old curate, that

that has passed his life in the duties of his profession with great reputation for his knowledge and piety; the other is a lieutenant of dragoons. The parson made no difficulty in the height of my elevation to check me when I was pert, and inform me when I blundered; and if there be any alteration, he is now more timorous, lest his freedom should be thought rudeness. The soldier never paid me any particular addresses, but very rigidly observed all the rules of politeness, which he is now so far from relaxing, that whenever he serves the tea, he obstinately carries me the first dish, in defiance of the frowns and whispers of the whole table.

This is to see the world. It is impossible for those that have only known affluence and prosperity, to judge rightly of themselves or others. The rich and the powerful live in a perpetual masquerade, in which all about them wear borrowed characters; and we only discover in what estimation we are held, when we can no longer give hopes or fears.

The VISION of MIRZA.

On the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow, and
life

life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from any thing I had ever heard : they put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told that the rock before me was the haunt of a genius ; and that several had been entertained with that music, who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature ; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, “ Mirza,”

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said

said he, "I have heard thee in thy soliloquies : follow me :"

He then led me to the highest pinnacle of the rock, and placing me on the top of it, "Cast thy eyes eastward," said he, "and tell me what thou seest." "I see," said I, "a huge valley, and a prodigious tide of water rolling through it." "The valley that thou seest," said he, "is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity." "What is the reason," said I, "that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?" "What thou seest," said he, "is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now," said he, "this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it?" "I see a bridge," said I, "standing in the midst of the tide." "The bridge thou seest," said he, "is human life ; consider it attentively." Upon a more leisurely survey of it, I found that it consisted of three-score and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches ; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it : "but tell me further," said he, "what thou discoverest on it." "I see multitudes of people passing over it," said I, "and a black cloud hanging on each end of it." As I looked more attentively, I saw several of the
passengers

passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination perceived that there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide, and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud than many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them; but often when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, and others with urinals, who ran to and fro upon the bridge, thrusting several persons on trap-doors which

did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them.

The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it ; " Take thine eyes off the bridge," said he, " and tell me if thou seest any thing thou dost not comprehend." Upon looking up, " what mean," said I, " those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time ? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches." " These," said the genius, " are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life."

I here fetched a deep sigh, " Alas," said I, " man was made in vain ! how is he given away to misery and mortality ! tortured in life, and swallowed up in death !" The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. " Look no more," said he, " on man in the first stage of his existence, in his setting out for eternity ; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it." I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and
dividing

dividing it into two equal parts. The clouds still rested on one half thereof, insomuch that I could discover nothing in it : but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers ; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle that I might fly away to those happy seats ; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge. “ The islands,” said he, “ that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sand on the sea-shore ; there are myriads of islands behind those which thou here discoverest, reaching further than thine eye, or even thine imagination can extend itself. These are the mansions of good men after death, who according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them ; every island is a paradise accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth contending for ? Does life appear miserable, that gives thee opportunities of earning such a reward ? Is death to be feared that will con-

vey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him. I gazed with inexpressible pleasure on these happy islands. "At length," said I, "shew me now, I beseech thee, the secrets that lie hid under those dark clouds, which cover the ocean on the other side of the rock of adamant." The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating; but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.

ALMET, the dervise, who watched the sacred lamp in the sepulchre of the prophet, as he one day rose up from the devotions of the morning, which he had performed at the gate of the temple, with his body turned towards the east and his forehead on the earth, saw before him a man in splendid apparel attended by a long retinue, who gazed steadfastly at him with a look of mournful complacence, and seemed desirous to speak, but unwilling to offend.

The dervise, after a short silence, advanced, and saluted him with the calm dignity which independence confers upon humility, requested that he would reveal his purpose.

"Almet," said the stranger, "thou seest before thee a man whom the hand of prosperity has overwhelmed with wretchedness. Whatever I once desired as the means of happiness, I now possess; but I am not yet happy, and therefore I despair. I regret the lapse of time, because
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It glides away without enjoyment ; and as I expect nothing in the future but the vanities of the past, I do not wish that the future should arrive. Yet I tremble lest it should be cut off ; and my heart sinks when I anticipate the moment in which eternity shall close over the vacuity of my life, like the sea upon the path of a ship, and leave no traces of my existence more durable than the furrow which remains after the waves have united. If in the treasuries of thy wisdom, there is any precept to obtain felicity, vouchsafe it to me : for this purpose I am come : a purpose which yet I feared to reveal, lest, like all the former, it should be disappointed." Almet listened with looks of astonishment and pity, to this complaint of a being in whom reason was known to be a pledge of immortality : but the serenity of his countenance soon returned ; and, stretching out his hand towards heaven, " Stranger," said he, " the knowledge which I have received from the prophet I will communicate to thee."

As I was sitting one evening at the porch of the temple, pensive and alone, mine eye wandered among the multitude that was scattered before me ; and while I remarked the weariness and solicitude which was visible in every countenance, I was suddenly struck with a sense of their condition. " Wretched mortals," said I, " to what purpose are ye busy ? If to produce happiness, by whom is it enjoyed ? Do the linens of Egypt, and the silks of Persia, bestow felicity on those who wear them, equal to the wretchedness of yonder slaves whom I see leading the camels that bring them ? Is the fineness of the texture, or the splendor of the tints, regarded with delight by those to whom custom

custom has rendered them familiar? Or can the power of habit render others insensible of pain, who live only to traverse the desert; a scene of dreadful uniformity, where a barren level is bounded only by the horizon; where no change of prospect, or variety of images, relieves the traveller from a sense of toil and danger, of whirlwinds, which in a moment may bury him in the sand, and of thirst, which the wealthy have given half their possessions to allay? Do those on whom hereditary diamonds sparkle with unregarded lustre gain from the possession, what is lost by the wretch who seeks them in the mine; who lives excluded from the common bounties of nature; to whom even the vicissitude of day and night is not known, who sighs in perpetual darkness, and whose life is one mournful alternative of insensibility and labour? If those are not happy who possess, in proportion as those are wretched who bestow, how vain a dream is the life of man! and, if there is, indeed, such difference in the value of existence, how shall we acquit of partiality the hand by which this difference has been made?"

While my thoughts thus multiplied, and my heart burned within me, I became sensible of a sudden influence from above. The streets and the crowds of Mecca disappeared; I found myself sitting on the declivity of a mountain, and perceived at my right hand an angel, whom I knew to be Azoran, the minister of reproof. When I saw him, I was afraid. I cast mine eye upon the ground, and was about to deprecate his anger, when he commanded me to be silent. "Almet," said he, "thou hast devoted thy life to meditation, that thy counsel might deliver ignorance
from

from the mazes of error, and deter presumption from the precipice of guilt ; but the book of nature thou hast read without understanding. It is again open before thee ; look up, consider it, and be wise."

I looked up and beheld an inclosure, beautiful as the gardens of Paradise, but of a small extent. Through the middle there was a green walk ; at the end a wild desert ; and beyond impenetrable darkness. The walk was shaded with trees of every kind, that were covered at once with blossoms and fruit ; innumerable birds were singing in the branches ; the grass was intermingled with flowers, which impregnated the breeze with fragrance, and painted the path with beauty : on one side flowed a gentle transparent stream, which was just heard to murmur over the golden sands that sparkled at the bottom ; and on the other were walks and bowers, fountains, grottos, and cascades, which diversified the scene with endless variety, but did not conceal the bounds.

While I was gazing in a transport of delight and wonder on this enchanting spot, I perceived a man stealing along the walk with a thoughtful and deliberate pace : his eyes were fixed upon the earth, and his arms crossed on his bosom ; he sometimes started as if a sudden pang had seized him ; his countenance expressed solicitude and terror ; he looked round with a sigh, and having gazed a moment on the desert that lay before him, he seemed as if he wished to stop, but was impelled forward by some invisible power : his features, however, soon settled again into a calm melancholy ; his eye was again fixed on the ground ; and he went on as before, with apparent reluctance, but without emotion. I
was

was struck with this appearance ; and turning hastily to the angel, was about to inquire what could produce such infelicity in a being surrounded with every object that could gratify every sense ; but he prevented my request : “ The book of nature,” said he, “ is before thee ; look up, consider it, and be wise.” I looked, and beheld a valley between two mountains that were craggy and barren ; on the path there was no verdure, and the mountains afforded no shade ; the sun burned in the zenith, and every spring was dried up ; but the valley terminated in a country that was pleasant and fertile, shaded with woods and adorned with buildings. At a second view I discovered a man in this valley, meagre indeed and naked, but his countenance was cheerful, and his deportment active ; he kept his eye fixed upon the country before him, and looked as if he would have run, but that he was restrained, as the other had been impelled, by some secret influence : sometimes, indeed, I perceived a sudden expression of pain, and sometimes he stepped short, as if his foot was pierced by the asperities of the way ; but the sprightliness of his countenance instantly returned, and he pressed forward without appearance of repining or complaint.

I turned again toward the angel, impatient to inquire from what secret source happiness was derived, in a situation so different from that in which it might have been expected ; but he again prevented my request : “ Almet,” said he, “ remember what thou hast seen, and let this memorial be written upon the tablets of thy heart. Remember, Almet, that the world in which thou art placed, is but the road to another ; and that
happiness

happiness depends not upon the path, but the end: the value of this period of thy existence is fixed by hope and fear. The wretch who wished to linger in the garden, who looked round upon its limits with terror, was destitute of enjoyment, because he was destitute of hope, and was perpetually tormented by the dread of losing that which yet he did not enjoy: the song of the birds had been repeated till it was not heard, and the flowers had so often recurred that their beauty was not seen; the river glided by unnoticed; and he feared to lift his eye to the prospect, lest he should behold the waste that circumscribed it. But he that toiled through the valley was happy, because he looked forward with hope. Thus, to the sojourner upon earth, it is of little moment whether the path he treads be strewed with flowers or with thorns, if he perceives himself to approach those regions; in comparison of which the thorns and the flowers of this wilderness lose their distinction, and are both alike impotent to give pleasure or pain.

“What then has eternal wisdom unequally distributed? That which can make every station happy, and without which every station must be wretched, is acquired by virtue; and virtue is possible to all. Remember, Almet, the vision which thou hast seen; and let my words be written on the tablet of thy heart, that thou mayest direct the wanderer to happiness, and justify God to men.”

While the voice of Azoran was yet sounding in my ear, the prospect vanished from before me, and I found myself again sitting at the porch of the temple. The sun was going down, the multitude was retired to rest, and the solemn
quiet

quiet of midnight concurred with the resolution of my doubts to complete the tranquillity of my mind.

Such, my son, was the vision which the prophet vouchsafed me, not for my sake only, but for thine. Thou hast sought felicity in temporal things, and therefore thou art disappointed. Let not instruction be lost upon thee, as the seal of Mahomet in the well of Aris : but go thy way, let thy flock clothe the naked, and thy table feed the hungry ; deliver the poor from oppression, and let thy conversation be above. Thus shalt thou rejoice in hope, and look forward to the end of life as the consummation of thy felicity.

Almet, in whose breast devotion kindled as he spake, returned into the temple, and the stranger departed in peace.

F I N I S.

